The Christian Century

PUBLISHED WEEKLY

Freedom's Religious Foundations
By Roland H. Bainton

Europe and Catholic Politics
An Editorial

Students at Evanston
By Roger Ortmayer

Religion in Public Education
An Editorial

JANUARY 26, 1955

In This Issue

ROLAND H. BAINTON

is Titus Street professor of ecclesiastical history in Yale Divinity School and a specialist in the history of the Reformation. His article in this issue was one of the outstanding addresses given at the Third General Assembly of the National Council of Churches, held recently in Boston. We are privileged to publish it because Pres. John A. Mackay, editor of *Theology Today*, graciously relinquished it to The Christian Century. Another article by Dr. Bainton will appear in the spring issue of *Theology Today*. Dr. Bainton is the author of numerous books, including the best-selling *Here I Stand*, a biography of Martin Luther.

ROGER E. ORTMAYER

is editor of *motive*, the monthly magazine of the Methodist Student Movement, and *Church and Campus*, a Methodist periodical of Christian higher education. He has specialized in rural church work.

W. J. MCKEACHIE

is professor of psychology in the University of Michigan, Ann Arbor.

RALPH WILKINSON

is a design engineer of bakery equipment, living in Albion, Mich., where he is a member of the First Methodist Church.

Note

As this issue is about to go to press, the publishers inform the editorial department that the editorial "Save That Man's Life!" (Jan. 12 issue) is being reprinted. Prices will be the same as for reprints of "Tax Incentives to Giving," advertised on page 127 of this issue.

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The Christian Century

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Coming Events

Jan. 23-26. Lutheran Preaching-Teaching-Reaching Mission, Milwaukee.
Jan. 25-27. United Lutheran Church 10th Annual Knubel-Miller Lecture Series, Menucha, Ore.; Ralph W. Loew, speaker; theme: "The Church and the Amateur Adult."
Jan. 27-30. Second Lutheran Evangelism Conference (N.L.C. members), Milwaukee.
Jan. 28-31. Week-end Institute on Christianity and Communism (National Council of Churches Division of Foreign Missions), Swift Hall, University of Chicago.
Jan. 30. Chicago Sunday Evening Club; George MacLeod, speaker.
Jan. 30-Feb. 3. University Christian Mission, East Tennessee State College, Johnson City.
Jan. 30-Feb. 6. Youth Week (United Christian Youth Movement).
Jan. 31. Harvard Divinity School Alumni Dinner; Prof. John Dillenberg, speaker; theme: "A Perspective for the Divinity School."
Jan. 31. United Church Institute of Religion, Raleigh, N. C.; A. Powell Davies, speaker.
Jan. 31-Feb. 2. 24th Annual Indiana State Pastors' Conference, DePauw University, Greencastle; George A. Buttrick, Julian Price Love, Allen Wehrli, speakers.
Jan. 31-Feb. 2. Bangor Theological Seminary Convocation Week (150th Anniversary Program), Bangor, Me.; James W. Fifield, Jr., George Shepard lecturer on preaching; Robert J. McCracken, Beach Quiet Hour lecturer; G. Bromley Oxnam, Enoch Pond lecturer on applied theology; D. Elton Trueblood, Samuel Harris lecturer on literature and life.
Jan. 31-Feb. 3. Chicago Theological Seminary 24th Annual Ministers' Week.
Feb. 1. Institute for Religious and Social Studies, New York city; Scott Buchanan, Robert McAfee Brown, Lionel Trilling, speakers.
Feb. 1-2. United Lutheran Church 10th Annual Knubel-Miller Lecture Series, Columbia, S. C.; Ralph W. Loew, speaker; theme: "The Church and the Amateur Adult."
Feb. 1-3. Chicago Theological Seminary Annual Alden Tuthill Lectures; George F. MacLeod, Walter G. Muelder, Albert Buckner Coe, John Short, speakers.
Feb. 1-3. Evangelical and Reformed Church Conference on Christian Commitment and Christian Community (Commissions on Evangelism, Stewardship and Christian Social Action, sponsors), Cincinnati.
Feb. 1-3. Oregon Council of Churches, Oregon Council of Churchwomen Convocation, Eugene.
Feb. 1-6. 19th Annual Midwinter Lutheran Evangelistic Movement Conference, Augustana and Central Lutheran Churches, Minneapolis.
Feb. 3-5. International Christian Leadership Annual Convention, Washington, D. C.
Feb. 3-11. National Council of Churches Division of Christian Education Annual Meeting, Cincinnati.
Feb. 4-6. 5th Annual Lutheran Evangelistic Movement Youth Conference, Central Lutheran Church, Minneapolis.
Feb. 6. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Feb. 6-10. University Christian Missions, Davidson, N. C.; San Marcos, Tex.
Feb. 6-11. South Dakota State College Religious Emphasis Week, Brookings.
Feb. 6-12. Boy Scout Week.
Feb. 6-12. Methodist Student Movement 8th Annual Christian Citizenship Seminar, Washington, D. C.; New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, JANUARY 26, 1955 NUMBER 4

EDITORIAL

THE WEEK of January 10 saw the start of a yearlong commemoration by the Young Women's Christian Association of its centennial. Scarcely a newspaper or radio station failed to mark the occasion with words as commendatory as they were unsolicited. It is a mark of the regard in which this world organization is held that the wide attention being paid its anniversary is arising spontaneously, without benefit of the reams of press releases which accompany most such observances. For a century the Y.W.C.A. has combined the emphasis of the two sources from which it sprang: the prayer union organized in southern England for the benefit of "women in every sphere of life," and the practical work initiated in London to promote the welfare of young employed women. Its determination to "realize those ideals of personal and social living to which we are committed by our faith as Christians" has led it to pioneer in attacking many social problems only belatedly recognized by the churches. Its insistence on following up its concern for the welfare of the individual—for instance, in the fields of race relations and labor conditions—has frequently cost it financial and personal support it could ill afford to lose. But it has refused to compromise, and for that refusal all true Christians salute it. The churches owe it still another debt: it would be revealing to discover how much of the effective women's leadership they enjoy—voluntary as well as professional—stems from "Y" training and experience. The Christian Century joins in tribute to this still "young" organization on its 100th birthday, and hopes its second century (which the current drive for a $5 million capital fund seeks to undergird) will be marked by the same pioneering spirit and action that have made its first so notable.

Salute to a 'Young' Centenarian

Eisenhower Urges Faith in Community of Nations

ON THE RETURN from Peiping of Secretary-General Dag Hammarskjold of the United Nations, President Eisenhower issued a statement urging the country to show restraint and said: "Truth and right are on our side. We must have faith in the community of nations and in the tremendous influence of world opinion." That advice was sound, and offers a text for all our relations with the rest of the world through the United Nations. Release of captured American fliers, who are being held in violation of the Korean armistice agreement, is advanced more effectively by such an attitude than it would be by any other. But the statement serves another and equally important purpose. It sustains the United Nations and its chief officer in their primary function of reconciliation. The journey of Mr. Hammarskjold to Peiping constituted an unprecedented venture of faith. While it is yet too early to assess its results insofar as its immediate occasion was concerned, it is already clear that it laid the essential groundwork for the easing of a dangerous area of international tension. Confronted with an open violation by Red China of international law, the secretary-general, with the approval of the United Nations, literally took on his own shoulders the desire of the world for justice and peace. His talks in Peiping with the rulers of the most populous nation on earth are admitted to have ranged over the whole gamut of world concern with the communists' use of their awesome power. That must have included Korea, which has been divided by communist design; Indo-China, which has similarly been divided; southeast Asia, which is threatened; and so on. The President's statement should make it clear, if there was ever any doubt, that Mr. Hammarskjold has behind him "the tremendous influence of world opinion." That opinion cannot in the long run successfully be defied.

The President Proposes To Start U.M.T.

PRESIDENT EISENHOWER's message to Congress on January 13 proposing adoption of a reserve system which would include the launching of a universal military training plan varied little from the prospectus which we summarized and opposed in our December 15 issue. The President has announced that he is about to reduce the size of the army, navy and marine corps on active duty by 368,000 men; at the same time, the airforce is to be increased by a few thousand. (This reflects increasing reliance on the deterrent effect of atomic weapons.) To make up for this drop in the number on active service, the President wants new legislation to expand our reserve forces. The first item in his proposed reserve scheme would be a modified UMT, composed of volunteers from 17 to 19 years of age. These would receive six months' basic training, to be followed by service in the reserves for nine and a half years. If "an adequate number" do not volunteer, the lack would be made up by drafting. The President's message did not specify how many would be "adequate." However, the assistant secretary of defense for manpower, Carter Burgess, said recently that as a starter about 100,000 a year would be included in this UMT

plan. Since the four-year total, under the proposed legislation, would be so small, it is reasonable to believe that the Pentagon must be looking forward to a large expansion of the UMT program, once Congress has voted to put it in motion. Nothing in the President's message gives any clue as to how this plan is to produce the reserves "organized into a force maintained in a high degree of readiness to meet immediate mobilization requirements" which he promises. Until this is brought out in congressional hearings—and unless it *is* brought out Congress can hardly be expected to give the plan serious consideration—there is no point in trying to discuss the proposal on its merits. All that is now certain about it is that it would spread control by the Pentagon over more young Americans at a younger age and for a longer period than ever, while there is no evidence as yet to suggest that it would provide effective military units. As the anti-UMT resolutions showed that were adopted by the Methodist boards in session at Cincinnati when the President sent his message to Congress, there is so far every reason why this new, vague, foot-in-the-door UMT proposal should be opposed as vigorously as have been its predecessors.

Changing Politics in The Electronic Age

NEXT YEAR the national political conventions will not be held until nearly two months later than has been customary. A grateful nation should call down blessings on the members of the party executive committees who have been responsible for this decision. The Democrats, we are told, will select their presidential candidate at the end of August, and the Republicans will renomi—no, that may be a bit premature—will name their choice sometime after Labor Day. Some profess to see in this change of dates a dark plot to make certain the nominations of Eisenhower and Stevenson for another race, since they say that a lesser known could not possibly be built up into a winning candidate in an eight-week campaign. We think this is nonsense. Almost anyone can be built up to superman proportions in eight weeks by employing all the modern media of mass communication. And that, as we interpret it, is the reason the parties have changed the dates of their conventions. They are simply making a sensible adjustment to the facts of life in the electronic age. (Incidentally, they will be saving about two months' outlay for campaign expenses, which is a not inconsiderable item.) The convention system grew up under conditions utterly different from those existing today. As late as 1860, communications were so slow and limited that the Democrats had torn their party apart at Charleston before the end of April and the Republicans had nominated Lincoln by the middle of May. Later on, conventions in late June and early July reflected the triumph of telegraph and railroad, with the daily newspaper carrying a candidate's words overnight to every hamlet and a campaign train carrying his person to most cities. But radio and television now render a four-month campaign unnecessary—and at least half of it a protracted nuisance. Maybe now that the political parties are about to adapt their campaigns to this TV age, some denomination will experiment with similar techniques for streamlining its promotional campaigns, thus leaving its pastors additional Sundays for hometown concerns. Or is that too fantastic a dream to be harbored for a moment?

Formosa Treaty Up For Ratification

NUMBER ONE item on the agenda of the Senate's foreign relations committee in the 84th Congress is the "mutual security" treaty recently negotiated between Secretary Dulles and Generalissimo Chiang Kai-shek. Senator Knowland, if Washington forecasts are dependable, will use the hearings on this treaty as an opening to launch a general attack on the administration's entire China policy. In that he may be joined by Admiral Radford and by senators who have little patience with Mr. Dulles' "Be slow to anger" advice. Should this attack grow sufficiently belligerent, a result might be that the Formosa treaty would slide through the Senate without much consideration of its merits, simply because it does not brandish a big stick. And that would be regrettable. For this treaty guarantees something or other to Chiang Kai-shek, and it does not appear in its text that Chiang guarantees much of anything to the United States. Since the territory involved is among the most explosive spots on earth today, it behooves the Senate to discover beyond all doubt exactly what is and isn't promised on both sides. The Democratic national committee has warned Democratic senators not to vote for ratification until the implications of the treaty's recognition that Formosa and the Pescadores are Chinese territory have been fully explored. That's a nice legal point and should be of interest to all lawyers. Japan surrendered her rights in the peace treaty she signed with the U.S. and 48 other nations in 1951, but who got them? However, the assurances which should be made explicit before the Senate approves the pending treaty are of a more practical nature. They are two. First, what is the extent of U.S. commitments? No secret clauses or understandings must be permitted to leave uncertainty in this regard. Second, what promises has Chiang Kai-shek made, and how explicit are they? Until there is absolute assurance on these matters, the Senate committee should delay any recommendation.

Why Limit the Stay of Archbishop Boris?

THE JANUARY 17 issue of *Newsweek* reports an interview with Archbishop Boris, who has recently arrived in New York to serve as exarch of the Moscow patriarchate of the Eastern Orthodox Church in North and South America. The archbishop didn't say much, even though the *Newsweek* reporter had the foresight to take along a companion who understood everything said in Russian by the little group which surrounded Boris while he was being interviewed. One of the archbishop's associates, the dean of St. Nicholas Cathedral in New York, told the press representative that the archbishop is over here to administer the affairs of fifty parishes with 40,000 communicants—an exaggerated claim. Nothing seems to have been said about the fact that he has been permitted to enter this country only on a 60-day visa, and that his

efforts to obtain immigration papers for permanent residence have so far been turned down. Why? Surely it cannot be because of fear that by spying or otherwise he could do any political harm. The Russian Orthodox churches in his exarchate make up only a tiny minority of such churches in this country, so tiny that the FBI should have no difficulty in keeping track of what goes on in them. But they do deserve to have continuous, regularized supervision, and if they want to have this provided by the Patriarch of Moscow they have as good a case as the churches whose administrators are provided by the Bishop of Rome. Turning down the archbishop's request for permanent residence looks like an act of petty reprisal, taking out against an individual and his church our antagonism to his government. There is plenty of that sort of thing on the Russian side; a strong and self-assured nation like the United States gains nothing by copying it.

Do Americans Need Decorations?

THERE IS A PROVISION in the Constitution of the United States (Article 1, Section 9, Paragraph 8) which states that "no title of nobility shall be granted by the United States." In addressing Congress on the state of the union President Eisenhower promised that he would shortly "propose that awards of merit be established whereby we can honor our fellow citizens who make great contribution to the advancement of our civilization and of this country." An award of merit is not a title of nobility, so there is nothing in the President's proposal which contravenes the Constitution. But is it not aimed toward taking the nation in a direction which the Founding Fathers believed they had good reason to avoid? *Newsweek,* on its "inside dope" page, says that this proposal for something on the order of the French Legion of Honor is a pet idea of the President's. Is it a good one? It is not difficult to understand why a military man would think it such, for military men set great store on the number of rows of ribbons they can acquire. But are civilian decorations a healthy influence in a democracy? Our British friends testify that they are often meaningless and always innocuous. Yet a politician as cynical as David Lloyd-George made no bones about the way party funds were gathered by the distribution of titles and honors. The record in France has been worse. In extreme cases, the distribution of honors can become a source of corruption and scandal. Even with this danger sufficiently safeguarded against, should not the citizens of a proud republic do what they do for the public weal from higher motives than the hope of "honors"? With all respect for President Eisenhower—and we have a great deal—this is one proposal of his on which we wish Thomas Jefferson could be heard.

Fund Provided to Aid Theological Study

CONSIDERABLE MYSTERY surrounds the announcement on January 11 that John D. Rockefeller, Jr., has given $20 million in securities to strengthen Protestant theological education. None of the people who might have been expected to know such a gift was coming anticipated this very substantial benefaction. Nobody seems to know how the fund is to be administered, or whether individual schools will benefit. The announcement stated that the fund was being given to the Sealantic Fund, Inc., which seems to be a philanthropic corporation set up by Mr. Rockefeller some years ago but whose activities have until now escaped attention. The corporation has six trustees, all close associates of Mr. Rockefeller and none known to be specialists or particularly interested in theological education. Undoubtedly time will provide answers to the questions raised by the brief announcement, and without question the answers will be such as greatly to help theological education. Mr. Rockefeller has revealed in recent years his growing interest in the training of Christian leadership. Last year he gave Harvard, for its divinity school, a million dollars. At various times recently he has substantially contributed to Union Theological Seminary, his gifts helping to bring Christian leaders from abroad to this country for study and to underwrite the Harry Emerson Fosdick lectureship. We hope consideration will be given in the use of this fund or a part of it to the importance of narrowing the gap between the scholars and the preachers. It would be a pity if it did nothing more than to subsidize more research, when seminary libraries are already bulging with dusty theses and reports whose principal function is to provide material for more of the same. It would be an even greater pity if it were to result in the training of more pulpit dispensers of peace-of-mind soothing syrup. What is greatly needed is help in the *communication* of the rugged, saving truth of the Christian gospel.

Good News from an Old Friend

OUT OF the morning's mail tumbled a modest little brochure: "The Sherwood Eddy Seminar—in cooperation with Macalester College—25th year." We hope the arrival of this harbinger of summer gave as much satisfaction to Sherwood Eddy in Jacksonville, Illinois (where he is probably spending most of his time these days autographing copies of his just-published autobiography), as it did to us. For the fact that the Eddy seminar continues to operate summer after summer, with no visible loss of effectiveness, is one encouraging bit of knowledge in a not too encouraging world. Sherwood Eddy, working closely with his friend J. J. Mallon, warden of Toynbee Hall, London, launched his traveling seminar in 1920, soon after the signing of the Treaty of Versailles and the formation of the League of Nations. His idea was simple and sound. Americans were beginning to flock to Europe in droves every summer; he believed that if he could take groups limited to those who, on their return, would be speaking and writing for extensive audiences, and if he could use the time in Europe to bring these groups into personal contact with individuals who are making European history rather than to follow the usual sightseeing itineraries, over the years the entire level of American thinking on foreign affairs would be raised. The plan has worked out so successfully that there are now a number of other traveling seminars of much the same sort, and all of them are making a valuable contribution. We feel, however, a special pleasure to learn that, come next June 22,

another Sherwood Eddy seminar will be sailing from New York, heading for England, France, Bonn, West and East Berlin, Yugoslavia, Italy and Switzerland, stopping at a dozen places along the route for serious consultation with leaders there who really count. Dean Huntley Dupre of Macalester College, St. Paul, will be in immediate charge, and if any reader wants to know more about this summer's seminar, Dean Dupre is the man to whom to write. But the driving enthusiasm behind the group will continue to be that of Sherwood Eddy—and more power and years to him!

United Seminary Opens In Indonesia

NEARLY EIGHTEEN MONTHS ago the National Council of Churches in Indonesia voted to establish a theological seminary of university rank which should provide a trained ministry for all the Christian churches in the young republic. This new school came into being last fall, taking over the buildings in Djakarta formerly occupied by the Higher Theological School. It has a student body of 35 men and 8 women, drawn from nearly all the Protestant denominations, and a faculty of eleven, with three additions expected at the opening of the next semester. ¶Proposals of the Spanish Falange for more complete government control and censorship of the press (see the Century for January 5) have been criticized by *Ecclesia*, the weekly controlled by Cardinal Pla y Deniel, the Spanish primate. The only paper in Spain immune from censorship, *Ecclesia* has asked for greater freedom for the entire press. This may reflect a widening rift between the Spanish hierarchy and the anticlerical Falange. ¶Union Theological Seminary, New York, has made Reinhold Niebuhr vice-president and appointed John C. Bennett dean, the position previously held by Dr. Niebuhr. ¶American churches, according to the U.S. departments of commerce and labor, spent more than $588 million for new buildings last year. This exceeded the previous record, set the year before, by more than $100 million. Church building to exceed $600 million is forecast for 1955. In the national building boom, it is evident that church building will continue at the forefront. ¶Oregon's attorney general has ruled that school boards cannot arbitrarily refuse to release children for religious instruction classes when parents so request, but that they have discretion to refuse to do so when the released-time classes would interfere with regular school work. ¶The 84th Congress re-elected the chaplains who served the 83rd, Frederick Brown Harris, Methodist, in the Senate and Bernard Braskamp, Presbyterian, in the House. ¶Incomplete tabulations show that Methodist colleges received special gifts of more than $28 million last year. Final figures, says the Methodist Board of Education, may exceed $40 million. ¶*Peace Action*, the monthly of the now disbanded National Council for the Prevention of War, will be continued by Lowell H. Coate, Quaker member of the Los Angeles board of education. ¶J. Gilbert Baker, rector of Christ Church, Guilford, Connecticut, has been appointed general secretary of the overseas council of the Church of England assembly. In addition Mr. Baker, a former missionary in China, has been appointed one of the two secretaries of the Anglican church's advisory council on missionary strategy.

Religion in Public Education

ELEVEN PUBLIC SCHOOLS in Indianapolis are conducting what may prove to be one of the most significant educational experiments of this generation. After years of careful preparation, the schools of that city of 427,000 are teaching facts about religion to the pupils of the seventh and eighth grades. Later they expect to bring other grades into the plan. As reported in The Christian Century (December 8, 1954, page 1494) the program endeavors to teach the basic values of religion while avoiding any semblance of indoctrination. The plan was developed with the help and approval of representatives of Roman Catholic, Protestant, Jewish and Christian Science churches, and continues to receive their support as it is put into effect. School Superintendent Herman L. Shibler believes that a way has been found to provide growing children with the necessary basis for participation in the spiritual heritage of American life without sacrificing its essential characteristic of separation of church and state. We hope he is right.

Although the current school year is the first year of operation for the Indianapolis plan, educators and religious leaders in many parts of the country have learned about it and are observing its development. School officials in the fifty cities having populations over 200,000 have been furnished the syllabuses used in Indianapolis. Descriptions of the plan are called for in meetings of school administrators. News stories concerning it are always followed by letters seeking further information. Most of the letters are friendly. All this would appear to indicate that the time is ripe for this move, and that it is meeting with a generally sympathetic and hopeful response.

I

What is the Indianapolis plan? It is an open and carefully studied attempt on the part of the public schools to convey to children an appreciation of the basic moral and spiritual values of life. With half the children of the country not reached by any church and with many evidences that large segments of American society lack any adequate basis for understanding the part religious and moral forces have played and are playing in the development of this nation, it has long been recognized that something more must be done to convey this essential element in our heritage. The public schools are designed to reach all our children, and they do so either by direct teaching or by setting the standard for parochial schools. But can they fulfill this needed function and remain within the laws which require separation of church and state? The Indianapolis plan is the expression of a belief that the answer is Yes.

Signs that attempts by the schools to make up the spiritual deficit of American life must not be too long delayed multiplied after World War II. Not only did a rising rate of juvenile delinquency raise its threat, but an increasing incidence of adult delinquencies in the form of attacks on

the fundamental freedoms brought their unmistakable warnings. In many communities the competence of the schools to carry on their own work came under fire from organized groups whose aim was to spread suspicion, hatred and disruption. In Pasadena, Houston and elsewhere outstanding educators were driven out of the schools. The American Council on Education studied these developments and found their answer in a new emphasis on the importance to education of moral and spiritual values.

One result of this development was that the superintendents of schools in larger cities agreed on a platform for American education. Indianapolis educators had a part in that process. They carried the process an important step further. Indianapolis teachers, parents and lay citizens went to work on their own educational platform for their city. Each school and Parent-Teachers Association unit submitted its comments to Superintendent Shibler. These hundreds of comments were laid before a group of sixty who spent two days in refining their own statement of educational purposes in their own platform. Once more this document went the rounds and finally emerged in 1951 in a democratically wrought educational platform for the Indianapolis schools.

This platform reviewed the place of education in American life and set forth in straightforward language what the Indianapolis schools were and were attempting to do. Every literate citizen in the community could read it, and was invited to do so. It discussed many matters, but the one which concerns us here was its analysis of the obligation of the schools to help children appreciate the moral and spiritual values of life. In summary it says: The preservation of freedom depends on the discipline and character of the individual citizen. Moral values—the relation of man to his fellows—and spiritual values—the relation of man to God—are closely intertwined. While the teaching of religion is fundamentally the responsibility of the home and the church, it is the proper function of the public school to support and reinforce the home and the church in this highly important task. It can do this, the Indianapolis schools believe, by describing the essential place of religion in the development of American life and by identifying and magnifying the moral and ethical values in our culture. If this is rightly done, the result in the character of the child is integrity—consistency of outlook and behavior—which exalts such qualities as truthfulness, loyalty, honesty, respect for self and for others, initiative, industry and self-discipline. A great deal depends on the teacher, who is challenged not only to convey information but to make the school a laboratory experience for putting principles into action.

II

In the years since 1951 a large group of Indianapolis people, including representatives of the religious groups named above, has been working out the exact content of courses in this field. Teaching began last autumn.

For a glimpse of the content of Indianapolis' teaching of moral and spiritual values, let us look at the syllabus which directs teaching in the seventh grade. Its topic is "Our Religious Heritage." Its purpose, as stated in the syllabus, is to help children "understand the effect religion had upon the founding of America." It is also concerned to show some of the influences religion had on the development of the country. It aims to help the child answer questions like these: What were the predominant religious views in the different colonies? What did religion mean to William Penn, Thomas Jefferson, Andrew Jackson, Abraham Lincoln, Patrick Henry, John Adams, James Madison, Alexander Hamilton? When and where did the following religious groups begin their work in America: Episcopalians, Congregationalists, Lutherans, Roman Catholics, Baptists, Presbyterians, Jews, Methodists and others? What part did religion play in exploration, architecture, education and government? What was the effect on our democracy of religious conceptions of the worth of the individual and his freedom to worship?

What is wrong with the public schools' giving the child this kind of information about religion, which should be the possession of every American? The seventh grade syllabus specifically warns teachers "to avoid subjective evaluation and criticism of specific religions and religious doctrines, creeds, sects and denominations. It goes without saying that teachers must not use the teaching program as an excuse or pretext to proselyte in favor of any religion, denomination or sect, *including their own.* Instruction must be kept on an objective rather than a subjective level." (Italics in the syllabus.)

If these admonitions are honored in practice, what is wrong with teaching the future citizen that some colonies were founded as a result of religious persecution in Europe, or to help him see the significance of the explorations of the Jesuit missionaries? Isn't a man or woman a better citizen if he knows that the need for freedom of worship in a nation consisting of many religious groups resulted in the written guarantee of religious liberty in the Constitution? Is it bad for religion or bad for citizenship for young Americans to learn that religions hold many beliefs in common? These are the main points covered in the syllabus for the seventh grade as developed in the Indianapolis schools.

III

"Religious Influences in the Development of Liberty" is the topic for the eighth grade. Like its predecessor, it is a part of what is called "social studies." Again, the syllabus warns the teacher not to teach religion but to "teach about religion and the role it has played and is playing in the development of the way of life of the people of America and of the world." It also restates the reason why the schools should be concerned: "Moral, spiritual and social education starts in the home. Family life is basic among the character-forming influences in the development of every child. Churches of all faiths seek to provide a spiritual foundation for the development in children of desirable moral and social attitudes and values, including those which found their origin in religion, or were primarily fostered by religion, but which have become so completely adopted and integrated into our civil law and public attitudes that they cannot now be considered to fall solely within the province of religion. An insight into the manner in which these attitudes and values have developed is essential to their understanding and acceptance."

In this grade the objectives include showing how religious groups influenced the writing of our government

documents, to develop an appreciation of this contribution, and to show how carefully our religious freedom has been developed and is protected. The content of the course describes the first settlement in Virginia, the Mayflower Compact, the Declaration of Independence, the Constitution of the United States and the constitutions of the states, and the inaugural addresses of our presidents. It also describes inscriptions of a religious nature on public buildings, and gives facts concerning church membership in the United States and in Indianapolis. All this provides material for research and discussion, uncovers many words whose meanings require exploration, and helps the child enter into an important and otherwise often neglected part of his heritage.

Unquestionably the schools of Indianapolis are pioneering in a field of the greatest consequence. It is impossible at this stage to be sure that the plan which is in use is in every point constructive and beyond error. But the main objective of this effort is wholly commendable and it deserves to go forward with a continuation of the good will and encouragement which it is receiving from the churches, the newspapers and other influences in the city and in the country. What is being done is being done openly and after several years of the most careful and conscientious preparation. If this experiment is given time and the right degree of public support, it will demonstrate whether it merits expansion, not only to other cities but also to other grades in Indianapolis. It deserves to have that opportunity.

For our part, we cannot see why the public schools should not be permitted to do for religion what they do for politics. They treat politics descriptively, giving the facts while maintaining careful and workable safeguards against the inculcation of partisanship. They should be equally able to teach *about* religion, giving the information essential to knowledge without inculcating sectarianism.

Western Europe and Catholic Politics

IN A LITTLE NOTICED but highly significant passage in his post-Christmas message to the world (see "The Pope Calls for Bridge-Building" in last week's Century), Pius XII gave tepid approval to the French ratification of the Western European Union while emphasizing his regret that the European Defense Community proposal had been rejected. He did not mention either WEU or EDC by name, but his meaning was clear.

"During this last decade since the war," said the pontiff, "a great yearning for spiritual renovation urged souls to unite Europe strongly, the impetus coming from the natural living conditions of her peoples, with the purpose of putting an end to the traditional rivalaries between one and another, and of assuring a united protection for their independence and their peaceful development. . . . But the succeeding events and recent accords which, as is believed, have opened the way to a cold peace, no longer have for a base the ideal of a more extensive European unification. Many, in fact, believe that the governing policy is for a return to a kind of nationalistic state, closed within itself, centralizing therein its forces, unsettled in its choice of alliances and, consequently, no less perilous than that which had the time of its highest development during the last century."

From that as a start the pope went on to deliver a justified warning on the dangers implicit in the egoistic policies of nationalism.

I

Most thoughtful Europeans will join the pope in regret that the movements toward integration of its western states have recently lost ground. Formation of anything approximating a United States of Europe today seems a much more distant and illusory dream than it did two or three years ago. Evidences of the enmities and rivalries which persist, especially between France and Germany, have sobered all who try to forecast the European future. In principle, therefore, almost all responsible Europeans will agree with the pope. Great numbers of them, however, with regard to the specific international development of which he complains will ask whether the ill-fated European Defense Community scheme was supported by Roman Catholic forces simply as a step toward submergence of western European nationalism in a future United States of Europe, or as something more.

What happened in the French National Assembly when ratification of the Western European Union was voted on certainly suggested that the Roman Catholic interest in EDC had been something more. The EDC plan had provided that its armed contingents should make up an integrated army in which national identifications (and commands) would be lost and that, with this military merger accomplished, the participating governments would then press on toward economic and political union. It was drawn up by Robert Schuman, the M.R.P. (Catholic party) foreign minister, and received its strongest support in the French Assembly from M.R.P. deputies. The total effect was to make the M.R.P. stand out as the great French advocate of a united western Europe. But the dramatic reversal by the M.R.P. deputies when the Western European Union resolutions came up for action suggested that the Catholic party would support European unification only so long as the union in prospect promised to be Catholic-controlled.

II

A united Roman Catholic western Europe has been a dream of the Vatican for years. In this country this has been regarded as a harmless sort of fantasy, doing no ill when indulged in by faithful Catholics, because not a factor in practical politics. Since the war, however, it has grown to seem less and less fanciful, more and more a definite aim which powerful forces are at work to accomplish. Such a Catholic West Europe has been the dominant interest of the man who has been closest to the pope—his deputy secretary of state, Archbishop Montini, who is frequently named as the most likely successor to Pius XII. To what extent this is the ultimate goal of the Catholic political parties which have risen to such prominence in France, West Germany, Italy, Belgium, Holland and Austria since the war (as well as of the Catholic dictatorships in Spain and Portugal), one can only speculate. Certainly,

however, many Roman Catholic political leaders have shown their friendliness for the idea.

European Protestants, especially Protestants in West Germany, have watched this movement to unify western Europe as a Roman Catholic state with mounting misgiving. This has largely influenced the warnings of such a man as Martin Niemöller against the declining political position of German Protestantism. In this country, and perhaps also in Britain, there has been a tendency to dismiss these gloomy predictions from Niemöller and other German Evangelicals as exaggerated and oversensational. There is not much evidence that Chancellor Adenauer, a devout Roman Catholic at the head of a predominantly Catholic party, has shaped his policies toward fitting West Germany into a Catholicized western Europe. Yet it has been noticeable that on the important issue of the nature of education the chancellor has insisted that the concordat between Hitler and the Vatican must be recognized as still in force—although all other acts of the nazi government are regarded as having been struck down with Hitler—thus prohibiting certain states in the federal republic from establishing public school systems free from sectarian attachments. Chancellor Adenauer's central government is now fighting at least two state governments on this issue.

Nothing, however, has offered so much cause for misgiving as the recent performance of the M.R.P. Catholic deputies in the French Assembly. Some correspondents have tried to dismiss this as largely an expression of personal dislike for Premier Mendès-France, motivated by much the same prejudices which once worked so powerfully against Premier Léon Blum, another Jew. We do not believe that such petty motives are sufficient to account for the course followed by the M.R.P. Balked of ratification of the EDC plan which its own foreign secretary, Robert Schuman, had devised, the Catholic party provided the votes to defeat ratification of the Western European Union plan when it first came before the Assembly, and in the second vote ratification barely squeezed through because enough M.R.P. deputies abstained from voting in the negative. Both party leaders, Bidault and Schuman, were among the abstainers.

III

It can be said, of course, that the fears of a rearmed Germany felt by the French people are sufficient to explain the vote of any deputy against putting guns in German hands. There is much truth in this. Very few Frenchmen have any enthusiasm for WEU; it was ratified under great pressure from the United States and Britain and on the belief that otherwise these two powers would proceed to rearm West Germany as an independent state. But this hardly affects the striking contrast between the M.R.P. enthusiasm for the EDC scheme with its goal of a politically merged west Europe and the M.R.P. refusal to support the much more limited WEU scheme, accompanied as it was by British and NATO assurances that a partial West German rearmament would be held under strict controls. What was in the EDC plan and not in the WEU plan which produced this sensational reversal on the part of France's Roman Catholic party? Many a European, Protestant and anticlerical, will believe that the missing determinant was the ultimate goal of a Catholicized western Europe. The pope's words quoted earlier will do nothing to lessen this belief.

Most Americans, we expect, will find it hard to take such apprehensions seriously. But they had better learn to take seriously the Europeans who take them seriously. For them, every move being made today on the chessboard of European politics is weighed against what they believe to be the very lively and far-reaching ambitions of the Roman Catholic Church. How to deal with the Catholic question in European politics is something for Europeans to decide. But as Europe works toward this decision, the United States needs to exercise great care to insure that its own policies embody a strict and informed neutrality.

Charge to the Congregation

EDITOR THE CHRISTIAN CENTURY:

SIR: I met the pastor of St. John's-by-the-Gas-Station stepping along with the agile strut of a drum majorette. "How come?" I asked.

"I gave the charge to the congregation last night at the installation of the new pastor of the Church of the Holy Obstacle. And we had fireworks!"

"On the church lawn?" I asked innocently.

"No," he said, disgusted; "in the pulpit. I let them have it, bombs and Roman candles.

"You see, I took a text, and that always makes even my nasty remarks pious and orthodox. The text was the great division in the book of Acts where the 'we' section begins —the words about Paul: 'When *he* had seen the vision, immediately *we* endeavored to go . . .' I bore down on the 'when *he* . . . immediately *we*.' He, the pastor; we, the congregation. I said: 'That's the way it ought to be. The pastor sees the vision, and immediately you endeavor to go at the job of making it come true.

" 'But that is not the way it always is at this beautiful Church of the Holy Obstacle. Not by a long shot! It often goes like this: "When *he* had seen the vision of a world-wide church, bringing a saving word to a dying civilization, immediately *we* endeavored to kill it by saying that we had enough to do at home, what with the income tax and creeping socialism in government, and besides foreigners like the people of India are practically communists anyway."

" 'Often your new version of Scripture goes like this: "When the pastor had seen the vision of a church in which there was neither bond nor free, Greek nor barbarian, Negro nor white, but all one in Christ in a nonsegregated church, immediately we endeavored to block that as un-American and sentimental nonsense."

" 'Again: "When the pastor had a vision of a nation trusting more to strengthening the free world and diminishing the delusive appeal of communism than it does to military hardware, immediately we endeavored to cast suspicion on him as subversive." ' "

"How did they like it?" I asked.

"Well," he said, "I didn't want ever to speak there again anyhow."

I'll bet he doesn't.

Yours, SIMEON STYLITES.

The Religious Foundations of Freedom

By Roland H. Bainton

THE RELIGIOUS FOUNDATIONS of freedom unhappily have to be considered over against the religious foundations of constraint. The ambiguities are nowhere better illustrated than in the case of the Mayflower Compact, commonly heralded as a great milestone of freedom. As a matter of fact, it was not a manifesto of liberty but a covenant of submission. According to Governor Bradford, the compact was "occasioned partly by the discontented and mutinous speeches that some of the strangers amongst them had let fall . . . 'that when they came ashore, they would use their own liberty, for none had power to command them.' " These mutinous speeches were soon quelled as the saints confronted the strangers with the Mayflower Compact, which enjoined "all due submission and obedience" to the laws which should be framed by that body politic now to be constituted with the intent to foster "the glory of God, the advancement of the Christian faith and the honor of our king and country."

One might at first surmise that this compact should be registered in the annals of constraint rather than of freedom. Yet at two points it is significant both for the quality and for the ultimate attainment of liberty. As to the quality, our Puritan forebears could never endorse an untrammeled freedom according to which each man is at liberty to follow his own whim. In our day the doctrine of the Mayflower Compact would never mean that men have the right to drive as they like or to drink as they please. For well did the apostle say that we ought not to please ourselves but everyone his neighbor, even as Christ pleased not himself.

The Yokefellows

A second observation of significance for the ultimate achievement of liberty is that the action of the saints was not arbitrary or capricious. They claimed the right to demand compliance because they had first of all complied with the ordinance of God. The strangers were not asked to bow the neck beneath the heel of the tyrant but to insert the neck on the other side of the yoke along with the saints. The rulers were themselves only the instruments of a higher authority. They also were not pleasing themselves and certainly were requiring no more of others than they were prepared to yield on their own part.

At first, however, the result of this attitude was an increased rigor. Precisely because the saints were not enforcing their own whims but only executing God's orders, they were the more inexorable in dealing with the refractory. Religious liberty in our sense was emphatically not accorded. The penalties were indeed more mild than during the previous century because the Western world had grown weary of the thumbscrew and the stake. For the most part in the 17th century the penalty for religious nonconformity had been reduced to fines and banishment. The New Englanders had no hesitancy in imposing both. When one of their number returned to England and was asked how dissenters were treated in the New World, he answered, "We put them over the river."

This did not appear completely illiberal because there was somewhere to go on the other side of the stream. Yet the expulsion of Roger Williams and Anne Hutchinson entailed hardships. Still more severe was the treatment of Obadaiah Holmes, the Baptist who was flogged, and of Mary Dyer, the Quakeress who was hanged on Boston Commons. Strictly speaking, in neither case was the offense religious. Holmes, for refusal to baptize his child, had been fined, and for refusal to pay the fine was flogged. Mary Dyer was hanged not because she was a Quakeress but because she would not stay out of Massachusetts. Still, ultimately, in both instances the offense lay in the field of religion. To account the Puritans, who so strenuously suppressed dissent, as the precursors of liberty must appear to say the least as an anomaly.

Conscience' Inalienable Right

Yet it is true that they did advance liberty, and the reason is that they would not suffer anyone to tamper with *their* consciences. Still this is not quite the way to put it. The reason was deeper. Their consciences were not held to be inviolable because they were theirs but only because they were right. These men believed in the inalienable rights of truth. They believed so much in truth that they were willing to die for it, to fight for it, to banish and even to kill for it. Rather than submit to the regime of Archbishop Laud and of Charles I, so contrary in their eyes to Scripture, some of them left the old land to settle "in this howling wilderness," and others remained to engage in a struggle to overthrow the government of England by force and violence. They ended by beheading the king.

The New Englanders abetted them in this and gave harbor to the regicides forced to flee after the return of Charles II. When Colonels Whalley and Goffe were in hiding on West Rock and the agents of Charles II complained of the complicity of John Davenport, minister in New Haven, in shielding them, he disingenuously replied that there had been "no lack of will and industry in apprehending the two colonels, but God's overruling providence had prevented." These men were willing to have recourse to revolution rather than suffer any infringement on a conscience anchored upon the word of God. Their intractability meant that a government had either to exterminate or to tolerate them. In the end the English crown chose the alternative of toleration. But that this toleration should be extended to others was another point. For a time the Puritans were unwilling to be tolerated if the Catholics were to share in the same benefits.

One factor leading to an extension of indulgence was death. The more truculent spirits were gathered to their fathers, and their sons were somewhat more amenable to concession. But perhaps even the fathers would have relented had they been faced by the situation which confronted their sons. For during the colonial period a pattern

of actual religious diversity had been established on the Atlantic seaboard. The Congregationalists held New England except for Rhode Island, where the Baptists were entrenched. New York was Dutch Reformed and New Jersey Presbyterian. The Catholics were in Maryland, the Swedish Lutherans in Delaware, the Quakers and German sects in Pennsylvania, and the Episcopalians in Virginia. To be sure, many secular factors had entered into the planting of these colonies, but in all of them the religious ingredient was very real. In all of them there were men ready to die for their particular brand of Christianity and ready likewise in most instances to exercise constraint, except that the Catholics could not and the Quakers would not. Was the land to remain thus apportioned according to religion, and would it follow that none could settle in a particular colony who did not subscribe to its creed?

The very diversity of the pattern prompted a deeper inquiry as to the attainability of truth and indeed as to the very character of truth. Anyone who calmly surveyed the religions of the colonies—well-nigh a dozen in all and each claiming to be the true variety of Christianity—could scarcely avoid the conclusion that somebody must be wrong, and quite possibly all of them put together. At any rate they were more likely to be wrong on those points on which they disagreed than on those where they were of one mind, because controversy implies uncertainty whereas agreement suggests knowledge. Another point came to be added to this inference, namely that only the knowable is important because surely God would not save or damn men over points which they are incapable of finding out. These considerations prompted the formulation of a set of minimal beliefs commonly held by all Christians, assumed to be knowable and alone essential for salvation. Here we have the beginning of fundamentalism, because these essentials were described as the fundamentals. An effort was made to reduce them to a few simple affirmations in order thereby to reduce intolerance and persecution. The favorite slogan came to be: "In essentials unity, in nonessentials liberty, and in all charity."

Sincerity and Rightness

Precisely what did this mean? Did it imply that one should be charitable only to those who accepted the essentials and differed as to the nonessentials, or did it mean that one should be charitable even to a person who rejected the essentials? Suppose he were sincere in this rejection: was he not then entitled to charity, even though he might be mistaken? The definition of an essential began to shift from a proposition to an attitude. It was said that what matters is not that one be correct but that one be convinced. God, it was felt, cares less about the acceptance of a precise set of formal beliefs than about a sincere attachment to any beliefs.

Such a view meant a relativizing of conscience, and this was a revolution in thinking. Catholics and Protestants alike in the age of the Reformation had said that the only conscience which has any claims is a right conscience. The voice of a lone liberal in Calvin's day was raised against his instigation of the execution of the heretic Servetus. The critic averred that in God's eyes sincerity is more important than correctness, and Servetus plainly was sincere, for had he been insincere he might have saved himself. Had he been willing to lie and deny his faith he might have been released. Because he told the truth—that is to say what he *believed* to be the truth—he was burned.

So to treat a man, continued this critic, is monstrous, not simply because it makes martyrs of the strong but because it makes dissemblers of the weak. Constraint cannot generate true conviction, but it may break down integrity. Heretics may be transformed into hypocrites, who having once renounced their convictions suffer a complete moral disintegration.

The Kind of Man God Esteems

This aversion to breaking a man down at the point of moral conviction implies an ideal with regard to mankind. The sort of human being to be desired is an integrated man in whom the mind, the will and the behavior are at one. He acts in accord with that to which his intellect gives consent and his will endorses. This is the kind of man whom God esteems. In fact, God has engaged in the most daring experiment of conferring upon weak man the liberty of refusing his mercy and of defying his plan because God does not desire a constrained conformity so much as a willing cooperation. Virtue is impossible if vice be not possible. Therefore God does not cherish a constrained obedience.

Even our Calvinist forebears did not deny this. They held that whereas man's destiny is wholly in the hands of God, man's choices are in his own. And God preferred to give Adam the freedom to taste of the forbidden fruit, even at the risk of failure entailing the agonies of redemption, to consigning man to an involuntary innocence. God desires in his children the conjunction of faith, choice and action.

What God desires society also values, for there is nothing more deleterious to the life of a community than a disjunction of conviction and behavior. The hypocrite is not a sound member of the body politic. If he give but a feigned consent, he is not the sort upon whom one can rely. But the man who will disobey if he does not believe is the sort of man who, if he does, will render the most solid obedience. For that reason, should the state feel constrained to curb a citizen, the measure of restriction should stop short of undermining his integrity. A government should prize conscientiousness, for the very man who in a crisis may have to be imprisoned because he opposes the policy of the hour is the man who may make the best head of the government should the day come when his conviction is in accord with that of the majority of the people.

Conscientiousness to be Prized

All of this is to say that conscience is precious, conscience is to be respected, conscience is not to be broken down; and this is true even if conscience is mistaken. This was the conclusion to which many men came during the 17th century. Conscience was relativized to mean loyalty to that which is believed to be true rather than loyalty to that which is true. Some went even so far as to say that God prefers conscientiousness to correctness.

That now is going too far. God may well prefer a sincere conviction which is mistaken to a correct conclusion which is insincere, but neither disjunction is desirable. The ideal is the conviction which is both sincere and correct.

We cannot suppose that God is indifferent to truth. Those who felt the force of this objection defended respect for the erroneous conscience on the ground that without sincerity truth can never be achieved. The sincere may be mistaken, yet on the way to truth; whereas the insincere, even though correct in their affirmations, have not actually laid hold on truth, which is something deeper than an accurate opinion. Truth itself demands a commitment of the whole man.

That being so, truth is not a capsule to be swallowed or a carton to be unpacked. Truth is not a deposit but a commitment and a quest. Even revelation has to be explicated and its implications explored. Therefore, from the Christian point of view, truth is partly that which has been once and for all delivered and partly that which eye hath not seen and ear hath not heard. What then are the conditions for arriving at truth?

'The Other Fellow Might be Right'

Sincerity, as we have seen, is one. Humility is another—the readiness to be taught. Truth emerges out of a corporate seeking and a mutual criticism in which each teaches and is taught. He who has an insight submits his findings to the critical scrutiny of his fellows engaged in the same search. The discovery of truth is thus a social process in which each is loyal to that which he sees at the moment, and so long as he sees it, but with readiness to be enlightened. A German theologian, visiting in the United States, remarked, "The odd thing about you Americans is that in a discussion you assume that the other fellow might be right." This is a very valid assumption and one of the basic reasons for the attitude of mutual respect among those who differ. Beneath it all is a deep optimism that in free encounter truth will prevail. This is why we believe in freedom of speech and freedom of assembly.

A further reason for respect toward those with whom we differ is the variegated quality of truth. One recalls the famous story of the blind men reporting on the elephant, one of whom had hold of the tail, another of the leg, another of the trunk. Each gave a correct report, yet how different. Those who diverge in their insights may conceivably all be right because each has viewed from a different angle. Thus in the case of our many religious denominations, each may represent a variant and valid ingredient of the total Christian truth. John Milton voiced the ideal of variety as God's chosen way, saying that the Creator prefers the lush and many-tinted profusion of spring to the frozen conformity of winter.

These various considerations have brought to pass a situation in this country in which a group of religious bodies accord each other mutual respect. They do not pretend that any one is in sole possession of the truth. All are seeking together. Each does consider itself the custodian of a valid element in the Christian heritage without denying that the others may also have a true word. Our situation was neatly described by a Catholic boy with whom I was chatting on the train: "We are so many squads in the same battalion." That conviction has much to do with religious freedom in the United States.

But now we are confronted with a new assailant who rejects most of our presuppositions. The communists do not pretend to be another squad. They repudiate the whole battalion. They scorn the Christian God and the Christian heritage. They are not engaged in a quest for truth; they have it. They do not assume that they might learn something from us; we are the ones to learn from them. They do not respect honest conviction simply because it is honest. They do not even need honest conviction with reference to their own faith. They do indeed need a nucleus of fanatically convinced leaders—the party. But the masses need not be convinced provided they are cowed. In dealing with the enemy the communist is ready to use not only violence but also deception. Morality applies only within the group. The communist leaders believe in this entire faith and policy with intense sincerity. Here we have an example of an erroneous conscience attached to ideas which are not only false but monstrous.

What then becomes of our respect for conscience under such circumstances? Surely we still do not wish to crush even a communist to the point where he becomes insincere. Yet respect is an attitude which is impossible toward one who so perverts the code we cherish, and all that we have said about truth winning in free encounter is difficult to carry out when dealing with those who do not believe in free encounter. They are perfectly ready to laud our system so long as they are in the minority because our freedom gives them an opportunity to gain the ascendancy and to bring us into their control. Our liberal tolerance of even erroneous opinion is manipulated to oust tolerance. As a radical ultramontanist Catholic once said: "When you are in power, we demand liberty for ourselves on your premises. When we are in power, we deny liberty to you on our premises." That is exactly what the communists aspire to do. Our very freedom may be our undoing.

But what then? If we deny liberty to the communists, we may in the process abrogate our freedoms. There is risk in whatever we do. The question comes to be whether there is greater risk in liberty or in repression—and liberty means more than the mere absence of constraint. By liberty we have in mind the healthy operation of our entire democratic system. In such a system can the communist, who is allowed to speak, do as much damage as the official who would suppress all suspects and all those suspected of connection with suspects?

If We Destroy Our Own Liberties

The danger is grave that we shall lose our liberties in the very effort to conserve them. The communists, even if they do not succeed in fastening their economic system on us, may impose their modes of behavior. Their very disregard for truth breaks down trust and leads every man to suspect his neighbor. This tendency went so far in Russia that a husband and wife discovered only by accident their mutual loyalty to the Orthodox faith. When the father took their child to be baptized, the priest refused on the ground that he had already baptized the child a week earlier when brought in by the mother. Only in this way did husband and wife find out their mutual loyalty.

The sort of thing which thus happened in Russia under the communists happened also in Germany, where the attempt to foil communism ended in National Socialism. The same methods were employed and the same distrust was engendered. Even members of the same family were driven to act surreptitiously with reference to each other.

A German friend of mine, who has long lived in this country, returning after the war said that when he met his old friends, they seemed at first unchanged so long as he saw them individually. But when he encountered them in groups, he realized that they had lost the capacity to act in concert because the regime had insinuated such distrust. This is just the sort of thing which in a lesser way is going on in our own land as a result of the probings into un-American and subversive activities. Every innocent man investigated is by reason of the very inquiry an object of distrust.

An example came recently to my attention. A fellowship, meeting in the summer for the discussion of world affairs, was investigated by the attorney general of the state, who, in order to satisfy himself that the fellowship was not a communist front, demanded the names of all of the speakers. This information was supplied. He asked to be allowed to visit all the sessions. This, too, was freely conceded. Then he required the names and addresses of all those who were actually in attendance at the session and the names and addresses of all the hired help, and all the correspondence with the speakers. These three items were refused.

Now whatever the legal rights of the attorney general may be, it would seem to me that from the point of view of public policy he has exceeded the principle of due measure. If the names, for example, of the hired help were given, they would be subject to investigation. The news of this would go back to their communities. They would be looked upon askance, even though entirely innocent, and might suffer at the point of reputation and employment. The risk of thus injecting distrust into community life is greater than the chance that one or two of the hired help might be conspiring to overthrow the government of the United States by force. Incidentally, this would be a rather large undertaking for one or two of the hired help. In all such matters the very minimum of interference is to be employed, and in this instance one would feel that an invitation to attend all meetings and the furnishing of the list of all speakers should have sufficed.

Refrain from Generating Distrust

Another point is that our government should refrain from futile devices which generate distrust without disclosing culprits. In the instance just mentioned the correspondence with the speakers was demanded. Now any genuinely subversive organization would have no incriminating correspondence. It would take good care to dispose of anything of a damaging character. It might even resort to verbal communications rather than leave any traces. Demanding correspondence serves simply to drive the really subversive to the lowest story of the underground.

The same point applies to loyalty oaths. They do not catch communists because communists will lie. Of course, in that case if caught, they are subject to prosecution for perjury, but they will take that risk. The people who are caught are the conscientious liberals who object on principle to the oaths. The subversives go through the sieve. The state of California has enacted a law requiring an oath of all organizations exempt from taxation. This, of course, includes the churches. A great many have refused on the ground that they are loyal, an oath will not make them more loyal, nor will the demand for an oath disclose any that are not loyal if by any remote chance there might be such.

All these ill-conceived measures serve at once to incite distrust and to impose a stereotype on the public mind. The danger of that in the United States is very real, partly because of the legacy which we have received from our Puritan forebears, who would suffer only one variety of belief in a particular territory, saying, "If you do not agree with us, you can go beyond the river." This slogan has been extended to apply to the whole of the United States and now reads, "If you do not like your Uncle Sammy, you may go back to your home across the sea."

Dangers of Imposing Conformity

We assume that no one has a right to stay unless he will conform to the pattern. De Tocqueville, the observant French traveler in the United States over a century ago, remarked: "I know of no country in which there is so little independence of mind and real freedom of discussion as in America." Lord Northcliffe said: "America is the home of the brave and the land of the free where each man does as he likes, and if he doesn't, you make him." There is a real question whether we have drunk so deeply from Milton's *Areopagitica,* with its confidence in the power of truth to prevail in free encounter, as have the British. The pressures in our case, to be sure, have been more acute because we have had the problem of welding together so many diverse European strands. Hence the great emphasis on conformity and the desire of most foreign children to forsake at once the peculiarities of their parents. But precisely because we have this heritage, we should be scrupulously careful to cultivate our freedom.

And should we through the maintenance of our freedom occasion the undoing of our freedom, that would be healthier than to destroy it ourselves. Denmark and Norway under the nazi occupation were healthier than were the Germans, who in some measure were guilty of complicity with tyranny. And today the East Germans under the Soviets are cleaner than were those same Germans under National Socialism, which was in some measure of their own making. And if we, through loyalty to liberty, should come under the heel of the tyrant, better to go down uncorrupted than ourselves to be the agents in destroying our heritage of freedom.

Do Not Stop Playing

DO NOT stop playing the long thin notes, the steep sounds.
If you halt, if you hesitate even, the snake unwinds.
You are in danger of the black thrust,
The burning wounds.
Do not stop playing. Play, play because you must.

Do not stop piping the flutelike, the fearful caress.
Watch out for the swaying grim head, the harsh hiss.
Make music your armor, your soul's moat;
Never tire of the same scale, the old note.
Do not stop playing: the snake's name is Loneliness.

EDITH LOVEJOY PIERCE.

Students at Evanston

By Roger Ortmayer

IF ANY JUSTIFICATION were needed for the strategic importance of the church's ministry to students, the World Council of Churches would provide it. It would be idle to speculate as to just what the World Council might have been without the Student Christian Movement, but it can be safely asserted that it would be quite different from what it is.

In fact, it might not even be in existence. As Ruth Rouse, an eminent historian of the ecumenical movement, says, the greatest single influence in the development of the ecumenical idea and in its actualization has been the World's Student Christian Federation with its closely allied lay movements, the Y.M.C.A. and the Y.W.C.A. When Henry Pitney Van Dusen arrived at Amsterdam for the First Assembly of the World Council of Churches in 1948 he was heard to remark, "This seems like a homecoming. Most of the people on the platform have known each other through their work in the student movement in former days."

Ecumenical Fellowship a Student Objective

It was the pioneering vigor of students that brought into being the "granddaddy" of the ecumenical movement, the World's Student Christian Federation, organized at Valdosta, Sweden, in 1895. Perhaps the most important factor in the genesis of the federation was the leadership of John R. Mott. Throughout his life Dr. Mott has been immersed in the student life of colleges and universities around the globe. Since formation of the W.S.C.F., ecumenical fellowship between students of different lands, communions and traditions has been an S.C.M. objective. Through publications, exchange of ideas and mutual encouragement, the students have been a seminal influence in the ever closer fellowship of world Christians.

Two British churchmen having most to do with the development of the World Council of Churches were J. H. Oldham and the late William Temple, archbishop of Canterbury. Both delighted to testify to the part the student movement played in the development of their thought. Dr. Oldham said it was on S.C.M. committees that he first "learned to think," and Dr. Temple constantly referred in his writings and speeches to the stimulation which he had received from the student movement—an influence which was later to flower into his leadership of world Christianity.

Seedbed for World Council Leadership

At the Evanston assembly of the World Council, the evidence of what had been contributed by the Christian student movements was impressive. Three-fourths of the executive leadership of the council had been drawn directly from the S.C.M. Philippe Maury of the World's Student Christian Federation estimated that at least half the delegates had had their first and decisive ecumenical experiences as members of the S.C.M.'s. Most of the platform speakers were familiar voices to students. Much of the literature available at Evanston had been taken from student movement sources.

When the World Council was established, it chose as its general secretary W. A. Visser 't Hooft, then general secretary of the World's Student Christian Federation. And when, later on, Dr. Visser 't Hooft needed an assistant, it was almost inevitable that the man appointed to that post should be Robert C. Mackie, the genial Scot who had succeeded the Hollander in the general secretaryship of the W.S.C.F. and at the time was the federation's chairman.

In the American branch of the World Council, the executive directly responsible for the arrangements and management of the Evanston assembly was Robert Bilheimer, formerly of the Inter-Seminary Movement in the U.S.A. Bilheimer was elected associate general secretary of the World Council at Evanston, and took up his duties in Geneva immediately following the assembly.

The most controversial item on the docket of the Evanston assembly was the main theme, "Christ—the Hope of the World." And the three staff persons responsible for working with the main-theme groups had all been identified with student work. They were Keith Bridston, directly from the W.S.C.F. and the Lutheran Student Association; Ralph Hyslop, formerly national executive of Congregational Christian student work; and Charles W. Ranson, whom American students recall as the vigorous leader at the last national conference of the Student Volunteer Movement, held at Lawrence, Kansas, in 1952.

Leadership in Intellectual Field

When the World Council of Churches wanted solid intellectual leadership for its newly formed study department, it chose J. Robert Nelson, formerly associate director of the Wesley Foundation at the University of Illinois and study secretary of the United Student Christian Council. Also on the World Council staff are R. H. Edwin Espy of the Y.M.C.A., Winburn Thomas of the W.S.C.F., and John Garrett of the British S.C.M.

Those who had been in the student movement for any length of time knew which of the Evanston speakers would stir the assembly: Robert Calhoun of Yale, who delivered one of the two addresses at the opening session; Canon Theodore O. Wedel, formerly of the Episcopalian S.C.M., with his solid speech on the meaning of the main theme; and D. T. Niles of Ceylon, present chairman of the W.S.C.F., with his moving sermon on evangelism. In the accredited visitors' section of the assembly, the very effective speech by Canon Alan Richardson of Great Britain was no surprise to representatives of the Student Christian Movement of Great Britain and Ireland; they had heard him often. Within a few hours after Richardson's address the assembly bookstore sold out copies of his *The Biblical Doctrine of Work*, a book published by the Student Christian Movement Press of England.

One of the most celebrated laymen at the assembly was

Reinold von Thadden-Trieglaff of Germany, the initiator and guiding spirit of the tremendous Protestant Kirchentag, or church assembly, in his country. (The most recent of these assemblies was held behind the iron curtain, in Leipzig, with over 500,000 in attendance. This compares with the opening celebration of the W.C.C. Evanston assembly, the Festival of Faith at Soldier Field, which was considered outstanding in American church life; it had 125,000 in attendance.) Thadden has been intimately associated with both the German and the World S.C.M. since long before the war. Another Evanston layman was Virginia's Francis P. Miller, a former chairman of the W.S.C.F.

Even tragedy at Evanston seemed to have student implications. One of the assembly's most distinguished delegates, John Forrester-Paton, died on a bus returning from a plenary session. Forrester-Paton was moderator of the United Free Church of Scotland, and was also president of the World's Alliance of Y.M.C.A.'s, successor in that post to John R. Mott, founder of the World's Student Christian Federation.

When the Evanston delegates worshiped, their hymnbook was the one produced and used by students, *Cantate Domino;* and the assembly liturgies owed much to *Venite Adoremus,* the companion W.S.C.F. volume of worship materials. The numerous "youth consultants" at Evanston were mostly students, many of them foreigners studying in the United States. A large proportion were so closely allied with the S.C.M.'s in their own lands that their listing was almost a roll call of S.C.M. leadership around the world.

Reason for Pride—and Humility

While this record is one in which the student Christian movements may take pride, their pride should be tempered with humility, lest in boasting we be blinded to some of the disturbing portents now visible in them. Four or five years ago S.C.M. leaders woke up to discover that, instead of being in the vanguard of the ecumenical movement, they were actually sitting in the caboose. This is particularly true of the student movements in the United States. They allowed denominational student executives to consult with each other, but were careful to avoid going through the pangs of real ecumenical experience. At the very moment when the churches were showing aggressive ecumenical leadership in the National Council of Churches, the student movements associated with these communions were pulling apart.

What happened was possibly inevitable, historically speaking. The development of the student movement was closely bound up with the international Y.M.C.A. and Y.W.C.A. In the early decades of this century it became plain that the controlling student groups did not have a very adequate sense of the church. In reaction, the denominational student movements grew up, and some of them had rather parochial attitudes. It is only with considerable anguish and some misgivings that the church student movements have been able to forego their confessional prerogatives in the interest of an ecumenical design.

On the other hand, the student movements decided, as Marie Jeanne de Haller, former associate secretary of the W.S.C.F., kept insisting, "to speak the truth in love"; that is, the representatives of the various communions within the movement would be explicit concerning what they believed and would witness to the gifts which their own tradition might bring to the ecumenical movement. In this mood, the representatives of different church and national backgrounds explored as profoundly as they could not only the things that brought them together but also the things that divided them. Such discussion may have helped to create some of the discontent with closed communion which was reflected in the Anglican Congress at Minneapolis prior to the World Council's Evanston assembly and at the assembly itself. The students had long faced this and other knotty problems which now are a source of great concern to the larger ecumenical movement.

Experimentation Will Go On

The student movements will continue their trial-and-error experimentation. Being movements which are of the church but are not the church, they can make excursions into areas which are unlikely for the church as such. Members of the student movements can make mistakes, then regroup and try again, without the worry over loss of face or prestige which bedevils those who represent the churches in official capacities.

Therefore, while the students may take satisfaction in what their movements have done, they had better not do it in a self-righteous mood. In all humility they can only say that God has made them the cutting edge in the creation of new patterns of church life. The clergyman whose ministry is with students is not working in a nonessential or detached capacity. He stands where church life is really being forged.

VERSE

On the Ninth Psalm

LORD, if I dig a hole for someone else,
Let me fall into it,
But if I dig it for myself,
Make me wise enough to walk around.

SHERWOOD ELIOT WIRT.

Rubbish Heap by the Euphrates

MY hand now scoops up Babylon,
Her walls and all that city fair,
Her jewels, arms, and heart of stone
I toss into the careless air.

She ruled, bent nations to her ire,
Nor hosts of slain could slake her lust,
Until a vengeful Hand of fire
Gripped hard, reduced her to this dust.

I turn, struck numb with fear and shame:
Is it mere fancy that a Hand
Throttles with fingertips of flame
The towers of my own proud land?

JOHN ACKERSON.

BOOKS

Blockbuster in Psychology

DIMENSIONS OF PERSONALITY. *By H. J. Eysenck. Macmillan, $3.50.*

THE SCIENTIFIC STUDY OF PERSONALITY. *By H. J. Eysenck. Macmillan, $4.50.*

THE STRUCTURE OF HUMAN PERSONALITY. *By H. J. Eysenck. Wiley, $5.75.*

ONE of the most productive and most controversial figures in psychology today is H. J. Eysenck of Maudsley hospital, London. In the three books here reviewed he either turns the clock back twenty years or starts psychology on its future path.

For the background of the controversy about Eysenck's work we must briefly review the trends in personality theory in the past thirty years. The first attempts of psychologists to study personality scientifically were based on the sorts of personality traits that are described in our everyday language. Psychologists attempted to measure and relate such characteristics as honesty, sociability and self-control. Unfortunately the number of such trait names was so large that there was little agreement as to which traits were most important. Furthermore, the development of social psychology and group dynamics, with their emphasis on the social situation as a major determinant of behavior, cast a shadow over trait theory, which was presumed to neglect situational variables.

Discussion of "types" of personality or "personality traits" is today likely to be viewed as an anachronism. Personality theory must be "dynamic." Instead of personality types, we now talk about the oral, the anal or the authoritarian character. Instead of traits we talk about rigidity, needs or typical defense mechanisms. As Eysenck points out, try as we may we sooner or later come back to theories involving relationships between certain personality dimensions, whether they are labeled "traits" or "dynamic processes."

Eysenck, then, sees the first task of personality theory as that of establishing and isolating basic dimensions of personality. His tool in this task is factor analysis, a statistical technique which has previously been widely used in attempts to establish basic factors in intelligence as well as in personality. Essentially Eysenck's factor analysis involves the administration to large groups of large numbers of tests ranging from physiological measurements to personality questionnaires, and then determining which measures tend to go together. The principal feature of Eysenck's use of factor analysis as contrasted with that of earlier analysts is that he tests his factors against external criteria such as psychiatric diagnoses of neurosis and psychosis.

What are the basic dimensions of personality? Hippocrates answered this question by his well known fourfold classification of human nature: choleric, sanguine, melancholic, and phlegmatic. Eysenck also derives four dimensions, although he does not claim that they exhaust the domain of personality. They are: intelligence; neurotocism-emotional stability; introversion-extroversion; and psychotocism. While these dimensions look familiar, they actually involve some important discoveries. For example, one of the common views of the relationship of neurosis to psychosis was that the latter was simply a more extreme form of maladjustment characterized by regression to an earlier stage of development. Eysenck demonstrates that neurotocism and psychotocism are not simply different points on a single dimension but independent dimensions.

Having established these dimensions Eysenck was naturally concerned about the manner in which they are determined. Here again he ventures to oppose current thinking. Whereas most present-day psychiatrists and psychologists emphasize the importance of experiences in infancy and childhood in determining personality, Eysenck presents evidence for the hereditary basis of his personality dimensions.

It is thus not surprising that Eysenck is skeptical of the validity of psychotherapy, and his chapter summarizing the evidence on this topic (chap. 1 in *The Scientific Study of Personality*) has stirred up a violent reaction among clinical psychologists and psychiatrists.

For the reader who lacks the time necessary to read all three of Eysenck's books, a brief description of each may be useful.

The Dimensions of Personality describes a series of researches attempting to identify major dimensions of personality. Out of this analysis came the dimensions of neurotocism and extroversion, and work then proceeded on tests which would differentiate normal from neurotic people as well as distinguish hysteric (extrovert) from dysthymic (introvert) patients. The findings are impressive. Eysenck finds, for example, that as contrasted with the normal person, neurotic individuals tend to be tall for their chest diameter, poorer in dark vision, more suggestible, and less likely to give typical responses to the Rorschach. Compared with dysthymics, hysterics are less irritable, more likely to overrate their own performances, fatter, less intelligent, less accurate, less persistent, and more appreciative of sex jokes. While no over-all theory of personality is presented to explain these differences, anyone interested in such topics as suggestibility, persistence, or the relationship between body build and personality will find in this book, in addition to Eysenck's own findings, a competent review of previous research and theories.

The Scientific Study of Personality is an elaborate study designed to establish basic personality dimensions, in which Eysenck uses many of the measures differentiating neurotics and normals that he had found. He emerges with the four dimensions already described, and continuing his work demonstrates that heredity is an important determiner of neurotocism. His argument is based on differences between identical twins versus differences between fraternal twins in the tests which are measures of his neurotocism factor.

The Structure of Personality brings together the mass of research and theory on personality organization accumulated since the beginning of psychology. Over and over again, Eysenck finds in the studies of other researchers evidence of his two major dimensions, neurotocism and introversion. His critical analysis of empirical studies using rating scales, questionnaires, objective tests of behavior, physique, physiological and other measures of personality is among the best this reviewer knows.

Each of these books makes a significant contribution to psychology. Each carries the Eysenck stamp of tightly reasoned logic and an almost eager anticipation of attack on findings. It is not surprising that the books have an aggressive, even biased, tone. Eysenck has injured many of our sacred cows, and his own experimental results are so clear as to be almost unbelievable.

He holds out further promise. In his next book, *Psychology and Politics*, he will present some of the relations between his personality dimensions and political attitudes, and in the book succeeding that, *The Dynamics of Personality*, he will begin the development of a theory accounting for the relationships between some of the variables comprising the basic dimensions.

For the reader who wants to get the flavor of Eysenck's thinking, I also recommend his "Pelican Book" on applied psychology, *The Uses and Abuses of Psychology*.

One can only marvel at the tremendous productivity of Eysenck. In fact, to the psychologist who knows how difficult research is, the way in which, in study after study, he comes out with clearly significant results seems almost too good to be true. While the basic dimensions are so broad that their practical value in predicting individual behavior is limited, further research should help uncover the relationships between more specific variables and these dimensions. With such knowledge we may be able to develop a theory of personality that is both scientifically rigorous and clinically useful.

If Eysenck's group continues at its present pace, and other researchers begin to use and extend his findings, his may well become one of the great names in the history of psychology.

W. J. MCKEACHIE.

Books in Brief

BIBLE DOCTRINES—BELIEFS THAT MATTER. *By Mark G. Cambron. Zondervan, $3.75.* If order is the first essential for good teaching, this book deserves the prize it won in Zondervan's Christian textbook contest. For *Bible Doctrines* is nothing if it is not systematic. The outline is classic, con-

servative, and complete: theology, Christology, pneumatology, anthropology, hamartiology (remember, the doctrine of sin), and so on, not even overlooking angelology. The development proceeds by constant scriptural reference, and is in that sense carefully biblical. One must still question, however, whether theologies validated by particular Bible verses are any more biblical theologies than sermons illustrated by selected Bible stories are biblical sermons. Anyway, here is a solid new example of the way theology was lined-out for a long, long time. If it is not often written so any more, it is probably because the grace of God has been restless in the stereotype. The book is carefully done by a teacher and preacher who, as the dust-jacket tells us, was born in 1911, and "born again at the age of 8½ in the Billy Sunday campaign in 1919."

REPORT OF THE ANGLICAN CONGRESS, 1954. *Edited by Powel Mills Dawley. Seabury, $1.50.* Here are the sermons, addresses, messages, even some of the prayers of the congress which brought Anglicans from all over the world to Minneapolis just before the World Council's Evanston assembly. The variety we expect in any general expressions from these amiable, omnibus denominations is there. The high churchmen, who had had their own meetings in Chicago and Racine, went on to Minneapolis and had their say. So did the low churchmen who thought Evanston was the best place for their energies. And so did all the others in between. The prepared papers were obviously carefully done, and everyone here reported spoke in good spirit. Each reader will find his own favorite essays. I remember best the marvelously irenic speech of Prof. J. P. Hickinbotham, from the University College of the Gold Coast, which warns the Evanston-bound brothers "to beware lest our dual tradition, instead of helping us to reach out both to 'catholic' and to 'protestant' Christendom should rather keep us separate from both, and thus draw us out of the mainstream of Christian life into the stagnancy and desiccation which always threatens a relatively small Christian group if it allows itself to become isolated and self-enclosed."

OF TIME AND THE CALENDAR. *By Elizabeth Achelis. Hermitage House, $2.75.* Strange and various are the projects that generate religious devotion. Esperanto has done it in thousands of its champions, and the World Calendar has done it in at least one, Miss Elizabeth Achelis. The devotion is plain enough in this little book, its religious character confirmed by her own testimony. "The letter [suggesting a perpetual twelve-month calendar] instantly attracted my attention and as I was reading, I heard a voice saying: *'You must work for this plan'"* (p. 111). And work she has. Against opposition which she likens to that met by Moses, Jesus and Paul she has kept the World Calendar Association vocal and active. But it would not do to suggest that the book is mainly a report on her setbacks and successes. It is, of course, an introduction to and justification of the World Calendar plan. But most interesting of all is the well told story of all the calendars men have contrived. The hopes for the new "scientific" calendar are large. "With the World Calendar in use man's days will become more orderly, harmonious, equitable and stable." That will do, perhaps, as a qualified hope but it may be doubted whether any such eminently rational adjustment will touch the profound irrationalities which really keep us "disorderly." Which is why what may be a good idea is dubious religion. Actually, I can't even persuade myself it's such a good idea. The uniform life in a homogenized world is a dreadful ideal. Not every advance in civilization will enrich our culture T.A.G.

CORRESPONDENCE

Remarkable Indeed!

SIR: Here's an editorial for you! Originating from its Madrid offices and datelined Dec. 27, 1954, the Associated Press has released what may well be one of the most remarkable stories of all time. An American Roman Catholic is given the credit for maneuvering Roman Catholic Spain into a pact which includes the right to worship and marry according to one's own faith. The pact, which Cardinal Spellman is said to have approved, was negotiated by Fr. Raymond M. Stadta (a lieutenant colonel in the airforce) with Archbishop Luis Alonso Munoyerro, vicar-general of the Spanish armed forces.

Thus Rome gains the credit (and a lot of publicity) for conquering Rome's own prejudices!

And Americans may marry other Americans in the manner they believe they should be married and worship as they believe they should worship, thanks to the noble efforts of Rome's American representative, negotiating with Rome's Spanish representative.

Presumably the heart of the matter is an understanding between the U.S. and Spain as to the religious aspects of the U.S.' relationship with Spain in the event American bases become a reality in that Catholic country. Thus the story chronicles a move on the political scene. But no more remarkable story will ever come from the file of Rome's record in the delicate art of international diplomacy.

G. AIKEN TAYLOR.
First Presbyterian Church,
Alexandria, La.

Not Only Spain

SIR: About the Spanish marriage controversy (Jan. 5), is it not a fact that every nation has laws governing marriage which have more or less of a religious basis and that Spain is no exception? Instances: (1) Until recently South Carolina allowed no divorce; (2) neither does Eire; (3) Sweden requires marriage before a state Lutheran pastor; (4) the U.S. prohibits simultaneous polygamy; (5) Nevada requires only residence, the desire and fee; (6) Israel lets the Orthodox rabbinate have a monopoly and does not permit the importation of a shiksa. Israel also has some laws that make Spain's medievalism seem quite modern, such as that governing the obligation to marry a deceased brother's widow. There are a lot of things for Dean Pike to become excited about.

Newark, N. J. ROBERT E. MOORE.

China—Another View

SIR: The letter of Mr. Brandli in the Century of Dec. 29 interests me. I went to China in 1903 and lived under four governments, including three years under the Communists, returning to the U.S.A. in late December 1951. I confess that I am at a loss to understand the reference to the Chinese people's "hundred years of being exploited and treated like something less than human." Such treatment never happened to come under my notice during the long years spent in China. The nearest to it was in what I saw the Reds do to their own people!

The severe critics of Chiang Kai-shek and the National government always ignore important facts of history which really seem pertinent. The fact that when Russian "advisers" such as Borodin and his group reached China about 1921, there then began Russia's blueprint for making China over into a Russian satellite. On the one hand, sending bright young Chinese to be trained in Russia; on the other hand, developing hatred for America that culminated in the attempted killing of Americans in Nanking in 1927.

It was after the terrible Nanking rising against Americans in 1927 that Chiang Kai-shek emerged to tell his people that they were stupidly attempting to kill their best friends, the Americans. He sent the Russian advisers out of the country and then started to free his land from the scourge of communism. Together with this campaign there were initiated many reforms such as the New Life Movement. Great engineering projects were planned.

On a short business trip to America I passed through Shanghai early in 1932. I visited the great Commercial Press which was sending from its presses literally millions of books, including the "Thousand Character" series, to all parts of China, as a part of the great literacy campaign for Chinese. Returning in July I saw that Japanese bombers had left all those great Commercial Press buildings a mass of

ruins. It was a part of the program of Japan to prevent China from becoming a great, modern, united nation. The rape of Manchuria and setting up "Manchukuo" followed. This awful blow to China, cutting off her great northeastern resources, was allowed to stand by the rest of the world.

Following the Japanese attack and invasion, China resumed her constructive programs toward building a strong, modern nation. In 1937 Japan came again to prevent the development of this great neighbor. The other attack had resulted in getting Manchuria; this time with Manchuria as a great asset in her hands she went out to get the rest of China.

Chiang Kai-shek and Nationalist China then had two wars to fight; there was the continued effort to get rid of the Communists and the fight against the invaders from Japan. There was great help for America, as perhaps two million Japanese soldiers were held in China making our task much easier.

The double war in China was made infinitely more difficult because of the cruel campaign carried on by a group of people in America stressing the statement that what was called communism in China was sadly misnamed because it was really a wonderful "agrarian reform" movement with no connection with Russia. There was also a smear campaign against the leaders of China. There was a Yalta conference when China was sold out, with Russia safely placed in Manchuria with unlimited military and other resources so that she could direct the Red movements in China and in Korea.

It seems almost unbelievable that America could have watched China gradually go under communism from the time in 1927 when there was such definite evidence of the trend of events, without using some effort to help to hold our friend of 150 years as a democracy. Instead of helping in that direction, certain Americans devoted their time and talents to writing scores of books, hundreds of magazine articles, preparing radio programs and movies, all aimed at holding up Russia as our best friend while spreading smear over the China leaders. Folks who talk about a "China lobby" neglect to say that it was a pro-Red organization and not pro Chiang Kai-shek.

Perhaps some thought regarding events in the background of the loss of China from the free world may help to a clearer understanding of the situation. My long years in China have taught me not to be too dogmatic. However, it is my opinion that the free world has lost China because of the clever, quiet program of Russia since 1921, inspired by the determination to capture China for communism; the two desperate attacks from Japan which prevented the continuance of the program for getting rid of the Reds and developing domestic strength; then America contributed the final push as I have mentioned in this letter. It seems most unfair and unrealistic to put the loss of China upon the mistakes of Chiang Kai-shek or upon the conduct of Westerners either in business or in mission work.

Iola, Kan. PERRY O. HANSON.

Accolade

SIR: I cannot refrain from sending just a word of praise for the review (Dec. 22) of Toynbee's history by Dr. Garrison. All his reviews are splendid but this is exceptionally fine. Its comprehensiveness and sympathetic appreciation are well worthy of Toynbee's monumental work.

G. ASHTON OLDHAM.

New York, N. Y.

Trocmé Coming

SIR: Pastor André Trocmé of France is coming to the United States in the fall of 1955 to accept various invitations to lecture and preach.

Through his work at the International F.O.R. house in Versailles and constant travel in France, Germany and other European countries and to Palestine and North Africa, he continues in close touch with religious thinking and political developments abroad. His recent contacts with Muslim thought vis-à-vis Christianity have been particularly stimulating, and his fluent command of French, German and English, plus his attractive personality, qualify him in a unique degree to interpret Europe's thinking about peace to American audiences.

André Trocmé, who once studied at Union Theological Seminary, New York, and who has repeatedly lectured in this country, will be remembered as the founder of Collège Cévenol at Le Chambon and pastor of the Huguenot parish which did so much to get Jewish children across the border into Switzerland during the war years when the Hitler regime was trying to exterminate them.

Pastor Trocmé will be available for engagements between Oct. 1 and Dec. 15, 1955. Educational institutions, churches and interested groups may write to the undersigned, who has control of the schedule.

JOHN NEVIN SAYRE.

21 Audubon Ave.,
New York 32, N. Y.

U. S. and Colonialism

SIR: In your discussion of colonialism in your editorial "Retrospect" (Dec. 29), I think what you didn't say was more important than what you did say. You evidently favored the liquidation of colonialism, but you did not suggest the role the United States ought to play, nor the effect on the Russian menace of its abolition.

It seems to me that the U.S. should at once publicly champion the overthrow of all colonialism the world over, not so much because we fought our Revolutionary War to get rid of it so far as we were concerned, not so much because it would be the moral and righteous thing to do, but because it would be the one thing which would stop Russian aggression. It would do this last thing (1) because it would take away from Russia her best means of conquering the world through propaganda attacking the west European empires and the U.S. for standing with them; and (2) because it would give the U.S. the opportunity to win to her side against Russia all the colonies of the world and give her the leadership over them (and probably the west European empires would voluntarily follow such leadership).

The result would be the gradual isolation of Russia, and the lining up against her of most of all the rest of the world, so that she could not hope to accomplish anything for herself by either propaganda or war.

HUGH EVANDER WILLIS.

Bloomington, Ind.

The Baptist Position

SIR: Your editorial "The Law, the Gospel and the Baptists" (Jan. 5) is quite understandable since written from the viewpoint of one whose whole philosophy of life is liberalism toward everyone and everything excepting fundamentalists and fundamentalism, as those who hold to what they believe to be the historic Christian faith are labeled. But to those of us Baptists who believe in the absolute autonomy of the local church—historically and provably the Baptist position—it is far from appreciated.

Your discussion of the subject reveals your utter lack of knowledge of Baptist terms and principle. One of the most glaring instances of this kind comes from your failure to distinguish between Baptists as a "denomination" and Baptists divided into "conventions" which are determined solely on geographical or national lines. Speaking of the "joy" which should be occasioned in the "convention" over the state supreme court's decision, you conclude that otherwise "it is probable that the 'denomination' would have been torn apart by an epidemic of dissension."

Since 1859 when the *Baptist Directory* was first published, and 1894 when the *New Directory for Baptist Churches*, an enlargement on the former, both by Dr. Edward T. Hiscox, was published, these have been the Baptist Bible of Ecclesiology, still being recognized as such and published by the Judson Press, American Baptist publishing concern. In this directory it is clearly stated, pp. 333-35, "A Baptist church cannot be a member of any other body. It would violate its sacred charter, and lose its identity as the body of Christ, to attempt such a union. . . . Churches are not received into *membership* in associations, though such expressions are often and indeed ordinarily used; but they are received to fellowship and cooperation . . . an association is a *voluntary* society . . . no church is under obligation to affiliate with it; and any connected church can withdraw cooperation, at any time, for any reason which seems sufficient to itself, without

prejudice to either its evangelical or denominational reputation and standing."

No, there is no danger of the Baptist "denomination" being torn asunder by dissension. The danger is to the "conventions" which, if they depart from Baptist ecclesiology, to say nothing of theology, *should* be torn apart. The cause of the dissension lies then, not on the doorstep of the local church which insists on its historic autonomy, but on those who seek to violate that, to Baptists, sacred principle, as in the case of the Southern Baptist Convention as well as the American Baptist Convention. If the leaders of the Baptist "Conventions" wish now, after all these years, to abandon the congregational form of government for some absolute or modified form of prelatical government, let them be honest enough to say so, get as many to follow them as they can, and establish themselves under another denominational name.

You may not agree with this historic Baptist position, which, of course, you who are enamored of the ecumenical church idea and the so-called new theology obviously do not, but this *is* the Baptist position nonetheless. It is certainly your privilege to disagree, but it is, and since this is America should be, the right of Baptists to *agree* with the principle without some outsider attempting to instruct them.

KENNETH R. KINNEY.
First Baptist Church,
Johnson City, N. Y.

West Roxbury, Forsooth!

SIR: Your excellent periodical has condemned, quite inadvertently I'm sure, the citizens of West Roxbury, Mass. To make matters worse it was done via the oft criticized method of "guilt by association"!

Alson J. Smith, in his article "The McCarthy Falange" (Dec. 29), refers to the followers of McCarthy as " . . . by and large economically depressed, still living in the crowded tenements and row-houses of Brooklyn, Manhattan's west side, the cheap Jersey bus-commuting communities, the *West Roxbury* and South End sections of Boston . . ."

It is quite evident that Bro. Smith has never been in the West Roxbury section of Boston. Our people are neither economically depressed nor living in crowded tenements. The finest residential section of Boston, West Roxbury enjoys one of the lowest juvenile delinquency rates in the city. According to the 1950 census report, our people had a median income of $4,254 and live in a low-density population area of 0-11 families per acre!

I have no statistics to back me up, but I also have a hunch that West Roxbury boasts fewer McCarthyites than any other section of the city. At least, that is the hope of this writer.

ROLAND W. JUNKINS.
Washington Boulevard Methodist Church,
West Roxbury, Mass.

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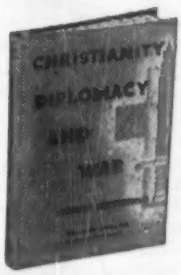

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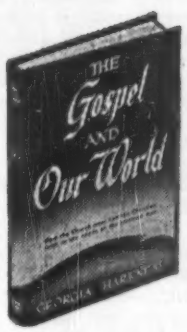

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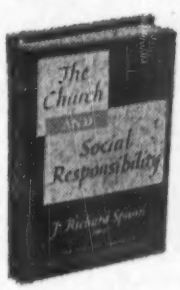

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NEWS of the CHRISTIAN WORLD

McIntire Sparks Rift in Mexico

Former Presbyterian Moderator, Other Dissidents, Are Read Out of the General Assembly

MEXICO, D. F., Jan. 3.—Inspired by Carl McIntire, president of the International Council of Christian Churches, a group of Presbyterian ministers has finally broken away from the National Presbyterian Church of Mexico to form an independent "national presbytery." Last summer Moderator Pérez of the National Presbyterian Church was removed from office by the General Assembly after he refused to comply with its orders to sever his connection with the McIntire group. Under a new set of officers, the General Assembly on Oct. 14 issued a manifesto banning the so-called "national presbytery" on 12 counts. Dissidents attempted to retain the Presbyterian church buildings in Acapulco and Chilpancingo. But their efforts failed when the federal government closed down the two buildings. It could do this because in this country all church buildings belong to the government. It is hoped that the federal authorities will permit the two churches to reopen under ministers properly appointed by the General Assembly. However, elsewhere in Mexico the dissident group has been able to gain control of Presbyterian church buildings.

Dedicate New Seminary Dormitory

Formal dedication of the new dormitory for Union Theological Seminary here took place Nov. 14. The three-story structure, which cost $80,000, has lodgings for around 90 students and for five faculty members and their families. It also offers ample space for conferences and other church gatherings. Bishop Ivan Lee Holt of the St. Louis, Mo., Methodist area delivered the dedication address. Most of the funds for the dormitory came from churches in his area, which made that their "advance" project for the past quadrennium. Looking forward to construction in the near future of a chapel and administration building for the seminary, St. Louis area Methodists are keeping the institution as their "advance" project for the next quadrennium. A caravan of visitors from that area, led by David Morrison, its secretary for missions, came to attend the dedication ceremonies.

Presbyterians Plan Closer Integration of Work

To explore the possibilities of closer integration of Presbyterian work throughout Latin America, representatives of churches and missions held an informal meeting here in November. Three leaders came from Brazil and one each from Cuba, Puerto Rico, the Dominican Republic, Chile, Colombia and Mexico, plus 15 visitors and consultants. Attending also were W. Stanley Rycroft, Presbyterian, U.S.A., Board of Foreign Missions secretary for Latin America; C. Darby Fulton, secretary of the Presbyterian, U.S., Board of Foreign Missions; and Barney Morgan of the Presbyterian, U.S.A., Board of Home Missions. Among those who participated in the discussions were Eliezer L. Moreno, new moderator of the National Presbyterian Church of Mexico; Moderators Carlos Cañón of Chile, Erasmo Sedo of Puerto Rico and José Borges dos Santos of Brazil; Rafael Cepeda of Cuba; and Erasmo Reina of the Dominican Republic. Convening in the near future of a Presbyterian conference for all Latin America was contemplated at the meeting.

U.S. Flag Presented to Guadalupe Basilica

What is being regarded as another tie between the Roman Catholic Church in Mexico and the American embassy here was joined on Nov. 30, when a United States flag was presented to the Basilica of Guadalupe by Allen Haden, cultural attaché at the embassy. In his presentation speech Haden said, according to the local press, that it was to be regretted that up to now the U.S. has been the only country in the hemisphere whose flag was not hoisted in the basilica whenever festivities were held honoring the Virgin of Guadalupe, "Queen of Mexico and Empress of the Americas"—this in spite of the "great number of her U.S. devotees." It will be recalled that this correspondent reported the official blessing of the new building occupied by the U.S. embassy in a ceremony at which Archbishop Martínez officiated. (See The Christian Century for Aug. 1, 1951, p. 900.)

Senate Condemns Desecration Of Juarez Statue

The federal senate held a formal meeting Nov. 26 to condemn the desecration of a statue of Benito Juarez in Durango earlier in the month. The statue was broken into pieces during a demonstration by Sinarquistas, who claim that they are the "political expression of Roman Catholic social doctrine." They have consistently opposed liberalism and the Mexican social revolution initiated almost a century ago by Juarez. At the Nov. 26 meeting, Sen. Brito Rosado of Yucatán pointed out that true Mexican liberals would never desecrate a statue of a great Roman Catholic, such as the missionary Bartolomeo de Las Casas, or a figure of Christ. "Catholics or not, believers or not, we all accept the truth that Jesus contributed to human civilization a new value—charity," he said. "Whether Catholics or not, we Mexicans all acknowledge Jesus to be a symbol of a new value for mankind." At the mention of Jesus' name the senators to a man rose and applauded.

Catholic Teachers Protest Low Salaries

A group of teachers in the Roman Catholic Colleges of the Incarnate Word recently made a public protest against the low salaries paid them and against the refusal of their ecclesiastical superiors to listen to their petitions for raises. They pointed out that private schools, particularly those conducted by the Roman church, pay lower salaries to their teachers than do other schools in this country.

G. BAEZ-CAMARGO.

Seek End to Ban On Birth Control

Connecticut Citizens Make 15th Effort to Have 1879 Law Repealed—Council Head Dies

NEW HAVEN, CONN., Jan. 11.—The 15th biennial effort of many Connecticut citizens to secure pasage of a maternal health bill in the state general assembly is soon to be launched. The bill would repeal a statute adopted in 1879 which provides a fine and prison sentence for the use of contraceptive devices and similar punishment for any doctor, minister or other person who encourages use of such devices. In years past Roman Catholic opposition has stymied efforts at amendment. The state's planned-parenthood league seeks a permissive bill to give doctors discretion in cases where the mother's health might be injured. The league has proved its positive interest in happy family life by its participation in the development of a marriage consultation service and an infertility clinic, both affiliated with Yale University.

Death Takes State Church Council President

Amasa D. Pierce, president of the Connecticut council of churches, died suddenly of a heart attack Dec. 3. Two weeks before he had presided at the 15th annual meeting of the Windham county men's fellowship in Danielson. Following simultaneous dinners in six dining halls, 1,300 men from the surrounding area marched in a torchlight parade and then heard Pierce, who founded the fellowship, declare that its purpose is to encourage men to put their total resources of personality, effort and money behind their local church programs. On Dec. 5 the state council, holding its annual meeting in Manchester, memorialized its deceased president and elected Edmund S. Wolfe, Bridgeport layman, to succeed him.

Spanish Mission Gets Full-Time Pastor

José Terron, Baptist clergyman of Barrio Obrero, Puerto Rico, has become the first full-time minister of the Spanish Evangelical Mission sponsored by the Bridgeport council for interchurch cooperation. Mission activities are carried on in five Bridgeport churches. These include English classes, leadership education, choir groups, prayer meetings, Bible study, church school classes and adult services. Frank L. Hutchison, council executive, states that the organization hopes that the Puerto Ricans will eventually be absorbed and integrated into the existing churches of the community.

Hartford Church Council Film Presents Oldsters' Problem

The Door that Opens Wide, a motion picture which shows the need of family homes for older persons, has been produced by the social service department of the Greater Hartford council of churches. Mrs. David Keppel was chairman of the planning committee for the film. John Chester

Smith, council secretary, says the film's purpose is not to suggest a cure-all for the problem of older people in modern society but to stimulate interest in one facet of the total problem. An earlier film produced by the Hartford council, *To Stranger as to Kin*, which depicted the need for foster homes, was shown before church and community groups throughout the country. Both films were financed by a private foundation.

MacLennan Book Evaluates Christian Ministry

David A. MacLennan, professor of preaching and pastoral care at Yale Divinity School, thinks that the Christian ministry is no place for "timid and servile Rev. Casper Milquetoasts" or "the somewhat reverend Thunder M. Strut, the bumptious prima donna." He says so in his new book, *Pastoral Preaching*, chosen as the January selection of the Religious Book Club. MacLennan is delivering the Warrack lectures at the universities of Glasgow and Aberdeen this winter—the first American to deliver them since the late Henry Sloane Coffin did so in 1926. He is also lecturing at Westminster College. MacLennan leaves his post at Yale this spring to become pastor of Brick Presbyterian Church in Rochester, N. Y.

Hartford Seminary Offers Courses by Pastors

Hartford Theological Seminary has invited several local pastors to conduct preaching and worship courses on the campus during the current academic year. Among them are Eldon H. Mills of West Hartford Congregational, Louis Hirshon of Christ Church Cathedral, Harold Newsham of First Church of Christ, and Tertius Van Dyke, dean emeritus of the seminary. The seminary foundation's school of religious education is planning a summer session for teachers and directors of religious education.

And So Forth

Kenneth L. Maxwell, pastor of Central Baptist Church in Hartford, has accepted the post of associate executive director of the National Council of Churches' department of international justice and good will.

The town of Hamden is carrying on a vigorous community effort to ban undesirable comic books. The drive was sparked by a Roman Catholic priest.

The council of churches and the Knights of Columbus in New Haven joined forces for the seventh year in setting up a Christmas creche on the city green. Now the two groups, together with the Jewish community council, are placing printed graces on the tables of local restaurants.

Within hours of the death here of John C. Schroeder, professor of religion at Yale University and master of Calhoun College, a plan to memorialize him by means of a scholarship fund was started by the university. JOHN W. ABBOTT.

Heifer Project Shipments In 1954 Set Record

The Heifer Project, Inc., interfaith relief and rehabilitation agency with headquarters at New Windsor, Md., made a record 27 shipments of livestock abroad in 1954. Needy people in 14 countries benefited from the gifts.

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Ponder Needs of Elderly Adults

Washington Church and Public Agencies Sponsor Clinics on Problem—93 'Comic' Titles Removed

SEATTLE, Jan. 10.—A growing concern for the needs of older adults is evident in the increasing number of clinics and institutes held in this area to consider the problem. A clinic on "Older People in Today's Communities" was sponsored recently by University Christian Church here and the department of social welfare of the United Christian Missionary Society (Disciples). "Much of our older population was reared in the church and is without other social contacts," Ruth E. Milner, director of church and community service for the U.C.M.S., told the 200 attending the clinic. "If these people begin to feel in the way, they become severed from both their church and their older friends and soon develop complex mental problems. Ministers to the senior citizens need special training just as they do for other phases of their work. One of the great potential resources is to be found in this group, and the church is not using it." The Pacific Northwest Methodist conference has set up a committee to consider development of a special program for older people. Gov. Arthur B. Langlie has established a committee, with church representatives, to discover how Washington may better meet the needs of its older citizens. Andrew Warner represents the state council of churches on the committee.

Warns Against 'Comfortable' Church Membership

The greatest danger confronting the Christian church in America is that its members are "uncomfortably comfortable," C. P. Rasmussen, Lutheran pastor from Everett, told the school of religion conducted by Seattle area churches affiliated with the National Lutheran Council as they opened an evangelism mission for the area. Dr. Rasmussen, formerly secretary of urban church planning for the N.L.C., declared that most pastors are busy doing things that laymen should be doing because laymen can do them better. He cited visiting the unchurched as an example, pointing out that this can best be done by trained lay people, "who bring skills of their occupations or special aptitudes to the task."

Reports on Religious Concern After Airforce Visit

Cecil S. Ristow, pastor of University Methodist Temple here, recently returned from a six-week preaching mission for the Pacific division of the military air transport service. He conducted services and "inquiry sessions" at airforce installations in the Hawaiian and Johnston islands and in Japan. "The American in the service is as religious as the American at home," Dr. Ristow said in an interview Dec. 31. "Maybe more so; sometimes things are seen in a better perspective when you are away from home." He added that he was impressed by the concern of commanders for the moral welfare of their men. In Japan, he said, there appears to be a strong communist movement, which is proportionate to the "despair and hunger" of the people. "It is important to help the Japanese establish an economy in which they will have enough to eat," he said. "That's the best way to make communism a minor problem."

Remove 93 Comic Books From Newsstands

Ninety-three comic book titles have been removed from Seattle's newsstands in a continuing drive to keep objectionable reading material out of the hands of the city's children, Charles O. Carroll, city prosecutor, reports. In a statement just released Carroll gives great credit to the Seattle-King County council of churches and the Seattle council of Parent-Teacher Associations for spearheading the drive, and to comic book distributors for their cooperation in eliminating certain titles. He says that he favors federal legislation providing a uniform national practice as the most effective control of objectionable comic books.

Child Guidance Centers Answer Need

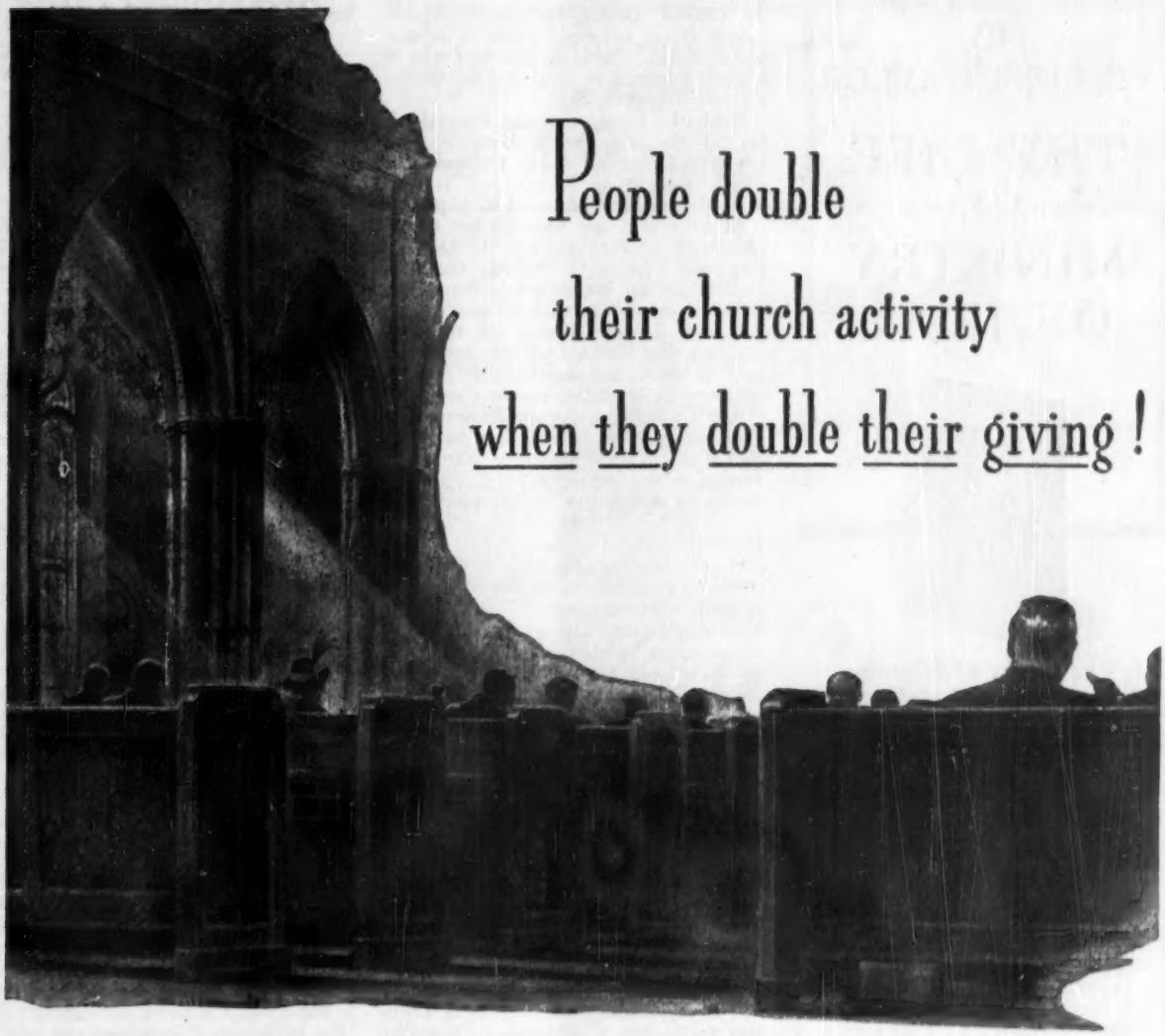
The child guidance centers set up by the state of Washington last May as a novel experiment in the prevention of juvenile delinquency have just issued a report on their work since their inception. The centers are staffed by four psychiatric social workers, with Dr. Richard Jarvis, formerly assistant commissioner of mental health for Kentucky, as consulting psychiatrist. So far they have handled 454 cases. Buried in the statistical report are stories of bitterly unhappy children and their equally distressed parents, who now are being helped to live together in peace. They are getting their first chance at "happy endings" because the centers operate in communities where formerly there was no place of consultation to which the bewildered families could turn.

Overflow Crowd Greets Billy Graham

Ten thousand people turned out to hear Billy Graham when he spoke at the civic auditorium during his recent visit here—7,000 packing the auditorium and 3,000 standing outside in the rain to hear the service over a public address system. Acknowledging that religion has gained tremendously throughout the world, Graham warned against what he termed "intellectual conversion." "We have many intellectual converts, but they have never met the Savior," he said. "If you have really given your life to God, you can tell it by the way you live." The evangelist said he was greatly concerned to learn that church attendance in the Pacific northwest is only about 23 per cent, compared to a national average of 60. "It is time our churches catch fire," he said. Graham thanked the people of Seattle for their prayers for the success of his last year's triumphant mission in England and on the Continent. Reporting on his intention to go to Scotland in March and return to London in May, he said: "Scotland needs God. We will need your prayers twice as much for Scotland as we did for England."

Personnel Notes

On Dec. 26 the Seattle council of churches presented its "distinguished service citation of the year" to W. Herbert



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Grant, minister of education at First Baptist Church. During his decade at that church Grant has been active in council and Y.M.C.A. affairs. He goes on Jan. 1 to a similar position at Lake Avenue Baptist Church, Rochester, N. Y.

Nelson C. Dreier, associate superintendent of the Washington Congregational Christian conference, began his work in a similar position for Hawaii Jan. 1. (See The Christian Century for Jan. 5, p. 31.)

At a recent dinner honoring him on his retirement after 45 years as a Y.M.C.A. employee, Charles G. Norman was paid high tribute for his record of community service by various civic leaders and by Gov. Arthur B. Langlie. It has just been announced that Norman will serve as manager of the interdenominational Seabeck conference grounds for the 1955 season.

Roy L. Smith, nationally known Methodist preacher and writer, has just completed a successful weeklong evangelistic mission in Wenatchee, in which all major Protestant churches of the city cooperated.

In Brief

Over 9,000 people packed Spokane's coliseum Dec. 12 for a performance of Handel's *Messiah*, and thousands more were turned away. This was one of the first presentations in the new coliseum, dedicated earlier in the month.

First United Presbyterian Church, Seattle, organized in 1891, moved to its second home last month. James L. Rohrbaugh, pastor for the past 11 years, led the congregation in a $200,000 building fund program which resulted in the new sanctuary and Christian education unit.

Highpoint Christian Church, organized in a housing project in West Seattle, has purchased adjoining lots and will soon start a building program to serve people not only in the project but in the surrounding area. Ned M. Roberts, after 14 years' missionary service in the Congo, has accepted a call to serve as minister.

The Washington Congregational Christian conference is planning an expanded program in Christian education. John H. Gibson, for the past three years minister of education at Plymouth Congregational Church, Seattle, has been called to serve in a similar capacity on a statewide basis. Among his tasks will be inauguration of educational programs in newly developed communities in the Columbia river basin, in cooperation with established churches in Washington and northern Idaho.

GERTRUDE L. APEL.

Cooperate in Efforts To Aid Parolees

Through the National Council of Churches, the Protestant and Orthodox churches of the U.S. have established a movement to help men and women released or paroled from prison find the "road back" as useful and accepted members of society. A committee affiliated with the council's commission on ministry in institutions will seek to develop understanding of former offenders and the difficulties they face, and map out ways in which church groups and individuals can provide the help they need. Chairman of the committee is Robert Hannum, who for the past 10 years has been director of the Osborne Association's placement bureau.

Christmas Gains Japan's Notice

Commercialization Figures, but Stress Is Also Placed on the Christian Idea Behind Observance

TOKYO, Jan. 4.—Probably no Christmas in Japanese history has been given so much public attention as that of 1954. Streets, department stores and small shops were flamboyantly decorated, and "bargain sales" were everywhere. Deplorable though all this was as an example of commercialization, it did put the word "Christmas" into the consciousness of almost every Japanese and gave Christians a chance to try to add some knowledge of Christ. The great metropolitan dailies—in both English and Japanese—gave much attention to the Christmas observance. The daily *Ashai* carried an essay by Pres. Kuwada of Union Theological Seminary and statements by other Christian leaders, and in an editorial commented respectfully on the Christian idea behind the Christmas celebration. In the special Christmas section of its English edition *Ashai* gave front-page space to a long, significant message by Moderator Muto of the United Church (Kyodan) and to shorter pieces by William Axling and this correspondent. The English-language *Mainichi* printed messages from Fr. Roggendorf of Sophia University (Greek Catholic) and by Galen Russell of Tokyo Union Church. Christmas music and programs filled the airwaves. The message by Eugene C. Blake, new president of the National Council of Churches in the U.S., was given a prominent place on the U.S. military radio network.

New Union Hymnal Introduced

For the past 40 or 50 years about 80 per cent of Japan's Protestants have used the same hymnbook—a unique situation. This *Union Hymnal* was revised 25 years ago. During the past five years a committee has been at work on a new revision. Now it is finished, and was introduced at a ceremony held at Aoyama Gakuin Dec. 5. Koh Yuki, chairman of the committee, explained that the purpose of the revision was to create a book of praise, a collection of singable hymns for every congregation. Yuki is not only a successful pastor and a member of the United Church's central committee, but also the outstanding hymn-writer in Japan. By Dec. 7, the Christian Literature Society (Kyobunkwan) had sold 40,000 copies of the new hymnal, and 78,000 were on order. During the same period, the society sold 97,000 copies of the new translation of the New Testament into colloquial Japanese.

Hymns Made More 'Singable'

In the revision of the hymnbook made 25 years ago, a large number of Western hymns were introduced. Many of these have practically never been sung by congregations. Indeed it is estimated that fully one-third of the hymns in that edition were virtually unused. So 155 were omitted from the present revision. It offers 76 Jap-

anese hymns, together with 57 from German sources, 36 from English, 26 from Latin, 7 from Greek, 6 from French, 5 from Danish, 4 from Chinese and 2 from Italian. Counting chants and doxologies, there are 567 titles in the book. The hymn texts have been edited to make them contemporary in vocabulary and poetic form, and tunes have been adjusted to bring them within the voice range of the average congregation. An outstanding scholar says that the Christian hymnbook has had great influence on Japanese poetry.

Complete Plans for Audiovisual Center

Sufficient money has been received to permit completion of the basic structure of the new audiovisual studio for AVACO, the National Christian Council's audiovisual committee, on the Aoyama Gakuin campus. Distinctly modernistic—and effective—in design, the building will provide space for one large and three small studios, plus control rooms, staff offices, and a large classroom for speech and audiovisual courses offered by Aoyama College. The campus is considered an ideal site for the center—not far from Tokyo's geographical and population center, yet far enough from streetcar lines and subways so that train noises do not interfere. Dedication of the center will be preceded by a two-day workshop to which selected representatives from all over Japan have been invited. Many of the Christmas radio programs mentioned above were prepared by AVACO, which is securing an increasing amount of time on the airwaves. Twenty-minute Christian programs are being broadcast daily Monday through Friday over the national and international short-wave networks.

Brunner Lectures Draw 300

Some 300 persons have paid the substantial fee to attend the current series of lectures on the ideas of freedom and justice in the modern world by Emil Brunner, now teaching at the Japan International Christian University. Dr. Brunner continues his efforts to bring about a better relationship between the nonchurch group and the Kyodan. Both groups are joining in sponsorship of a worship service later this month at the Ginza Church, at which Dr. Brunner will be the preacher.

And So Forth

The new library building dedicated Nov. 18 at Maiji Gakuin University, Tokyo, is probably the outstanding structure of its kind on the campuses of Christian schools in Japan. This university is aided by the Presbyterian, U.S.A., and Reformed Church in America mission boards.

Takee Iwahashi, famous blind evangelist and educator, died in Osaka Oct. 28.

DARLEY DOWNS.

East German Protestant Academy Celebrates Amiversary

Reformation Day 1954 marked the fifth anniversary of the opening of the Evangelical Academy at Meissen, in East Germany. During the past five years the academy has sponsored 123 conferences for people from various occupations at which problems of contemporary life have been discussed in the light of the gospel.

AMAZING RECORD of Worship Leadership

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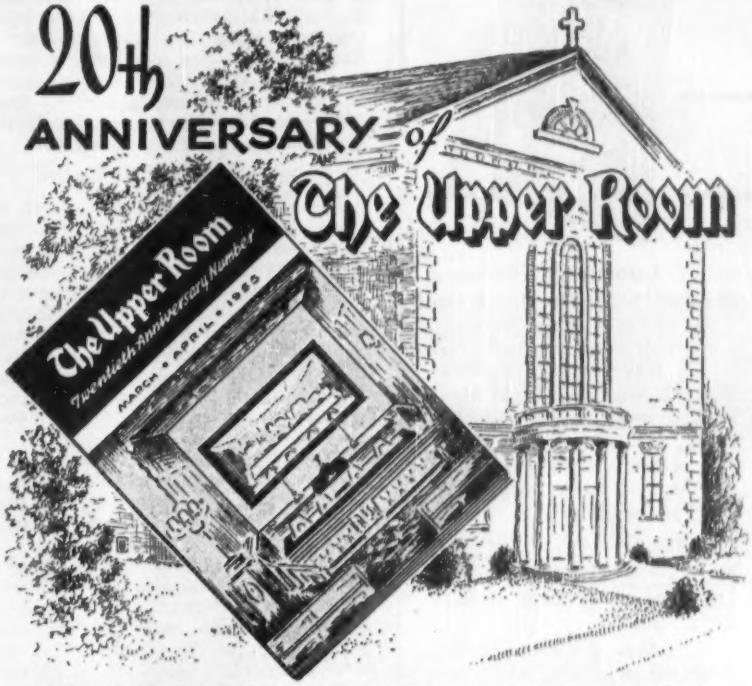

With the March-April issue, The Upper Room reaches its Twentieth Anniversary. Its amazing circulation of 3,000,000 copies per issue is a phenomenal record among religious periodicals. Published in 29 separate editions and 24 different languages and Braille, its world-wide popularity as a daily devotional guide is evidence of the outstanding devotional content of each issue. Its contributors represent a cross section of the Christian religion today, and it is not surprising that the combined work of such writers should meet an unprecedented demand among Protestants of all faiths . . . that all over the world, Christians lift their hearts in daily devotions through its inspiration, use it for family worship . . . that 65,000 churches supply it regularly to their congregations.

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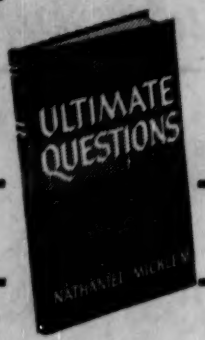

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ABINGDON PRESS

Michigan Fights Alcohol Hazard

State Board Cooperates with Agencies in Broad Program of Education, Research and Treatment

ALMON, MICH., Jan. 4.—One could hardly find a more appropriate use for an old brewery than is proposed for one in Grand Rapids. For this building, whose product contributed to unknown numbers of cases of alcoholism, is now to become Michigan's first clinic for the rehabilitation of alcoholics.

Statewide Attack on Problem

The city of Grand Rapids, which has bought the building site, and the Michigan state board of alcoholism will share in the cost of operating the clinic. A program of medical supervision, nutrition and occupational therapy is being worked out under the direction of the Grand Rapids health department, with the city's public health educator as director. An advisory committee of the state board is working with the director in setting up a budget and planning details of treatment. Ralph W. Daniel, director of the state board, says that as soon as facilities are available a plan for accepting voluntary commitments for treatment of not less than two months nor more than a year will be ready.

The state board of alcoholism was set up by the legislature to administer a program of education, research and treatment to meet the problem posed by alcoholism, which Michigan, like most other states, considers a health hazard affecting her general welfare and economy. It is made up of five members appointed by the governor and is financed by legislative appropriation of "up to 5 per cent" of liquor license fees. Thus the funds come from the tax which the liquor industry is at present so concerned about its customers' having to pay. Michigan's drinkers might look at it this way: by paying the liquor tax, they are merely investing in a fund which later on may get them out of the trouble for which they are now paving the way.

Consultation, Financial Aid

The state board itself does not establish or operate treatment programs, but it does offer consultation and financial aid to local organizations concerned with handling the problem of alcoholism. Besides the Grand Rapids project, it is now aiding two other treatment programs financially: at a 25-bed hospital near Brighton, and at a rehabilitation center near Detroit's skid row area.

The board also finances other projects designed to aid in the treatment of alcoholics. For instance, a research study on the gastric effects of alcohol is being conducted by Prof. H. M. Pollard at the University of Michigan. Now in its second year, the study is expected to produce information on what actual effect alcohol has on the stomach, on the metabolism of alcohol, and on the possibility of initiating a reliable routine technique for estimating the amount of alcohol in body fluids.

Latest program to be financed by the board is a survey of Michigan's law-enforcement agencies to discover (1) the number of complaints and arrests involving alcohol, (2) the amount of drinking involved in these cases, (3) the disposition of such cases by the courts, (4) what facilities are available for the treatment of alcoholics, and (5) the opinions of law-enforcement agencies on what treatment programs are needed.

Facts Only, Not Propaganda

Because it is dangerous in a democracy for a government agency to attempt to influence or create attitudes, Michigan's state board of alcoholism seeks to maintain a strictly neutral position, stressing educational programs which simply give the facts on alcoholism and its effects. Although the board was founded in 1951, it has had a full-time director for less than two years, and many of its projects are still in the planning stage.

The board arranged for six persons to attend the Yale School of Alcohol Studies in 1953 (one of these was the director of the Grand Rapids clinic). These people form the nucleus of a speakers' bureau whose members present programs on alcoholism to any group in the state which requests their services. The board provides films for the speakers to use on their programs, and pays their expenses and a small fee. Last year the board approved five scholarships for Michiganders who wished to attend the University of Wisconsin conference on alcoholic studies.

Formal Education on Alcohol

The board has cooperated with Michigan State Evening College, an adult education program, in offering a pilot course in alcohol education. Meanwhile, representatives of the teaching profession and of the Michigan youth commission's advisory council have been considering what phases of alcohol study should be taught in the schools, and how. It is probable that study of alcoholism will be included under "health."

In considering the problem of alcoholism, Michigan views as an alcoholic any person who habitually drinks to such an extent that he has lost the power of self-control in the use of alcohol, or who while habitually under the influence of liquor endangers public health, morals, safety or welfare. It recognizes alcoholism as a chronic and progressive illness which definitely constitutes a public health menace.

RALPH WILKINSON.

William Temple College Dedicates New Home

William Temple College, founded at Hawarden, England, seven years ago to carry on "the kind of Christian thinking about society and education" of which the late archbishop of Canterbury was an exponent, has outgrown its original home and has moved to Rugby, an industrial and educational center with which Dr. Temple and his father were intimately connected. The school's courses are open to professional men and women who wish to combine scholarly biblical study with consideration of how that study can be related to the problems of contemporary society. In the past seven years nearly 1,000 persons employed in industry, commerce, teaching, social work and other fields have enrolled in the college.

Divided Families: Refugee Problem

Some 'New Americans' Abandon Hope of Reunion with Relatives Turned Down on Technicalities

CLEVELAND, Jan. 12.—Troubles continue to plague many of the 35,000 displaced persons who came here under the auspices of Lutheran Refugee Service three to five years ago. Division of families is one of the more perplexing problems. At the height of the immigration, many husbands and wives and parents and children were separated at the point of embarkation in Europe. In most cases, denial of passports to some persons was based on a legal technicality or a question of health. Few families thought the separation would last more than a few weeks or months.

Now, many of the refugees lucky enough to obtain passports and establish a home in this country find that their loved ones have little chance of rejoining them here.

Mrs. Schauer Faces a Decision

A case in point is that of Mrs. Emilia Schauer, who faces a tough decision. She may either remain in Cleveland with her daughter, Beatrice, or be reunited with her husband, Dr. Gabor S. Schauer, at a refugee camp in Germany, with little hope of ever returning to the United States. The decision was thrust upon Mrs. Schauer recently when immigration authorities notified her that there was no chance of her husband's being given a passport to this country because of his age (73) and a "spot" on his lungs. The situation is further complicated because Beatrice Schauer intends to marry another displaced person—a fellow Hungarian—and make her permanent home in Cleveland.

Questioned during her lunch hour at a box factory where she is employed as a wrapper, Mrs. Schauer appeared crushed by her problem.

"What can I do?" she asked wearily. "I came here two and a half years ago with Beatrice. I had every reason to believe my husband would be following me shortly. Now they tell me he'll never be able to join me here. I guess they think he might become a public charge. But I know better. Gabor, my husband, is a strong man. He would be able to work. But suppose he wasn't; suppose he became too ill to work. Look at my hands." She held up her hands, fingers wide apart. "These are strong hands," she said. "They are well able to work for two. My Gabor would never be—what you call it in English?—on charity. How can I get the immigration men to see that?"

The Pastor Tries to Help

In an effort to find the answer, Mrs. Schauer went to her pastor, Gabor Brachna of West Side Hungarian Lutheran Church, who had eased the way for mother and daughter to come here with other Hungarian refugees in 1952. The minister said he could see only one possible solution: getting a job for Mrs. Schauer on a transatlantic liner plying between the United States and Germany. If she took the job, he explained, she would be able to spend some time with her husband and with her daughter on layovers in the two countries.

But Mrs. Schauer shook her head to that. "I couldn't possibly stand it," she said. "I'd like something permanent after years of uncertainty. I guess I can only hope and pray the immigration people will change their minds."

Memories of Better Days

Only once during the lunch hour did Mrs. Schauer smile and appear relaxed. That was when she told of her life in prewar days when she lived in Szarvas, Hungary, where her husband was a judge and governor of the province. With the approach of the Russian armies the family packed a few personal belongings and sought refuge in Germany. There they spent seven years together in D.P. camps, the last two in Würzburg. Finally, passports were approved for Mrs. Schauer and her daughter. They boarded ship happy in the thought that Dr. Schauer would rejoin them in a few weeks or months. Then came the letter from the immigration authorities, making it clear the father was being detained indefinitely.

"You can't imagine what a blow that was," Mrs. Schauer said. "Beatrice and I have taken out our first citizenship papers. We've found jobs we like. We've made a

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PURPOSE OF THE RELIGIOUS ADVERTISEMENTS

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

BELIEF IN GOD ROBBED OF SOCIAL JUSTICE BY ANCIENT ORTHODOXY. — SOCIAL JUSTICE OVERSHADOWED BY "RIGHTEOUSNESS." — REVERSAL OF EMPHASIS INEVITABLE AND IMPERATIVE. — Previous advertisements have emphasized that the Hebrew prophets preached a God of social justice (not socialism or communism), and that they were endorsed repeatedly by Jesus of Nazareth. But it is appalling to consider that when Belief in God came down from the hills of Palestine and entered the stream of World History, social justice faded from the religious pattern and was overshadowed by "righteousness."

That God requires righteousness is very familiar to all of us from childhood. We were all told, in forceful generalities, that God would punish us if we did not "do right." And yet, very few people, even today, know that the Hebrew prophets proclaimed a God of social and economic justice, and that the prophets were endorsed repeatedly by Jesus. All church people today—orthodox and liberal alike—are honest and sincere. The transformation of Belief in God from its earlier sense of social justice to a merely individual righteousness was accomplished in the far-away Past by orthodox authorities unknown to the masses of the laity today.

RETURN OF RELIGIOUS EMPHASIS TO SOCIAL JUSTICE INEVITABLE AND INDISPENSABLE. — No reflection upon the sincerity of present-day church people is implied by the religious problem that has thus come to us from the far-away Past. Nevertheless, if the churches do not choose to follow the prophets and Jesus, and put social justice (not socialism or communism) at the foundation of their belief in God, they will inevitably invite disaster at a time when social problems are pressing upon us as never before, and when social consciousness is rapidly replacing the ancient rugged individualism of orthodoxy and Herbert Hoover.

It is impressive to look back into the hills of Palestine, and to study the great struggles which destroyed paganism and endowed the term "God" with social justice. But it is appalling to think how the insidious propaganda of "righteousness" has been so successful in banishing the sense of social justice from religion, and in reducing the highest concept of the human mind (i.e., "God") to the state of conventional respectability with which it circulates in our churches, Sunday schools, law courts, colleges, current literature, etc.

FREE MATERIAL AVAILABLE. — A free circular is being sent out, upon request, giving additional information. Its title is, Bulletin of Bible and Hebrew History. If you have already seen it, please do not ask for another copy, because it is in short supply. But if you have not seen it, you may send a three cent stamp to cover postage on one copy.

IN ADDITION TO ABOVE CIRCULAR, FURTHER MATERIAL IN PREPARATION. — The title of the new circular is, Restoration of Social Justice to Religious Belief. It emphasizes that the process of restoration has already begun, and that these advertisements and circulars are intended to promote the success. The new material will not be ready for some time, however. But if you wish to have a copy, send an additional stamp at once, so as to be in line for it when ready. A request not accompanied by a three cent stamp (or two three cent stamps in case both circulars are desired) will necessarily bring no results. The great majority of those asking for the printed matter have carefully included postage. And please try not to confuse the two circulars; the first being, Bulletin of Bible and Hebrew History, already printed; and second, Restoration of Social Justice to Religious Belief, in preparation. You do not incur any responsibility (financial or otherwise) in requesting the printed matter.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

happy home here. Now . . ." She looked across at the girls returning to their work benches and brushed the back of her hand across her eyes. "Life has suddenly become so difficult," she observed in a voice that was little more than a whisper. "Tell me, if you were in my place, what would you do?"

And Behind the Iron Curtain?

Similar questions are being asked by many other refugees with relatives in European camps. But their problems, while serious, seem far less tragic than those of families with loved ones behind the iron curtain.

Typical of these is the case of a 44-year-old Hungarian who was once mayor of a Budapest suburb. When the Communists overran his country he managed to escape and find a haven in a D.P. camp in Germany. His wife remained behind. Since coming to the United States in 1951 the man has had only two letters from his wife. In the last one, which reached him two months ago, she told him she had obtained a divorce.

"Loving you as I do, there was nothing else I could do," she wrote. "You're still in the prime of life. You need a wife by your side and I see little chance of rejoining you. Believe me when I say I've only thought of your best interests. Yours, always, Maria."

Some Hope Remains

Is there any hope for divided refugee families behind or outside the iron curtain?

The Rev. Mr. Brachna, who was in charge of the Lutheran resettlement program in Ohio, sees little hope for those who are caught in Communist-dominated countries. He believes there might be some easing of restrictions on persons being detained for health reasons in German and French camps. "Fortunately, these cases represent a small minority of the displaced families who settled here," he says. "The great majority are happy in their new surroundings. They've found work to their liking. Many have purchased new homes. But we can't overlook the few divided families. They present our biggest problem today." WILLIAM DINWOODIE.

Japanese Children Contribute to Work of 'Gospel Ship'

Children in the Sunday schools of the United Church of Christ in Japan dedicated their 1954 Christmas offerings to the evangelistic work of the Japan Inland Sea Mission, which for 50 years used a "gospel ship" to reach the people on the 500 tiny islands scattered through the inland sea. The work was disbanded shortly before World War II and the ship was sold. But three years ago the mission was revived, and the churches which had been started in the islands joined in building a new ship.

Catholics, Protestants Share 'Double Church'

In the young workers' village of Hochleiten, near Giesshubl in lower Austria, a "double church" has been erected, half to be used by Roman Catholics, the other half by Protestants. The two "halves" were dedicated respectively by Roman Catholic Cardinal Innitzer and by Protestant Bishop D. G. May.

Launch Fight on Bingo Proposal

New York Protestants Unite to Oppose Legislative Plans to Remove Ban on 'Charity' Gambling

NEW YORK, Jan. 12.—The New York state council of churches has announced plans for a long-range program of opposition to Gov. Averell Harriman's proposal to legalize bingo in the state.

Announcement of its plans came three days after the governor's Jan. 5 message to the joint session of the legislature which stated: "I recommend that our state constitution be amended so that communities can permit these [charitable, religious, veterans' and other] organizations to conduct games of bingo."

The Bills Are Introduced

On the same day, bills were introduced by Sen. Francis J. Mahoney of Manhattan and Assemblyman Eugene F. Bannigan of Brooklyn (both Democrats) to remove the criminal penalties for playing bingo and to amend the state constitution to eliminate any illegality attached to bingo.

Kenneth A. Roedarmel, general secretary of the state church council, outlined the council's opposition to these measures in a statement given wide coverage in the secular press. "We must reject as undemocratic and immoral the implication that a form of gambling which would continue to be prohibited to the general public as wrong and antisocial is right and proper when conducted by our churches and by moral leaders in our society," Roedarmel said. "Legalized bingo is but another step in the breakdown of legal rules which are based on the understanding of right from wrong. There is no difference between a bet on a bingo card and a bet on a roulette wheel. The same professionals run both, the payoff to the house is the same, the price for exclusive territories to political or law-enforcement agencies is the same, and the disastrous effects on the gambler who cannot afford to lose are identical."

Protestant Leaders Speak Out

Protestant leaders in the state generally expressed agreement with the stand taken by the council. The Protestant council of New York city is cooperating with the state group and is represented on its bingo committee. Ralph W. Sockman, president of the New York city council and pastor of Christ Church (Methodist), said: "As a minister I see the insidious dangers in this type of action. Putting bingo games under the aegis of the church only confuses the public mind and leads to a greater extension of the gambling spirit." Episcopal Bishop Horace W. B. Donegan of the New York diocese stated that he is "greatly concerned at the proposal" and plans to issue a formal statement outlining his opposition in detail.

Truman B. Douglass, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, pointed out that bingo is an undesirable method of financing the program and mission of the church. "Christianity calls for a responsible and costly expression of devotion," he said. "All schemes aimed at finding a cheap and painless way of supporting the work of the church are a distortion of the Christian faith and a misrepresentation of Christianity's requirement of sacrificial commitment. . . . The unhealthy consequences of gambling are not removed by the blessing of the church nor by the act of turning over the proceeds to the church's charities." Recognizing the conflict between Protestant and Catholic points of view in this matter, Dr. Douglass said: "While we dislike and resist the socially disintegrative effect of gambling, we do not take a moralistic or absolutist position regarding the person who gambles. We would specifically reject any attempt to use our expressed distaste for church-sponsored bingo as an encouragement of the spirit of religious bigotry."

The Catholic Viewpoint

When asked by The Christian Century to comment on the Catholic viewpoint toward the proposed legislation, Vice-Chancellor Donellen of the archdiocese of New York said that the Roman Catholic Church has "nothing to say" about it. "It isn't a moral issue for us since we don't believe gambling in itself is a moral evil," he said. "Therefore there is no reason for the church to become involved."

Many Catholic churches and charitable institutions in the New York area have relied on bingo as an important source of revenue. In a series of articles on the game published by the *New York Times* in October, Edith Evans Asbury cited Our Lady of Peace Roman Catholic Church in Brooklyn, which built a large recreation center in 1950 with the expectation of paying off the mortgage with bingo receipts. Church-conducted bingo games were also counted on for the $10,000 to $15,000 yearly budget for the center. Reporter Asbury pointed out that the New York city area has thousands of bingo addicts, "usually housewives, middle-aged or older, playing the game with fanatic concentration night after night in church after church." Prizes in New York city bingo games run as high as $1,500. It is estimated that in New York state $25 million is taken in annually from bingo games, of which around $18 million is raised in New York city.

In New Jersey, bingo was legalized by a 3-1 vote in a public referendum in 1953. The New Jersey law limits the operation of bingo games to religious, charitable, fraternal and veterans' organizations and volunteer fire companies. It limits prizes to $250 an evening and $1,000 a month, and permits only six sessions in any one month.

New York state law at present prohibits

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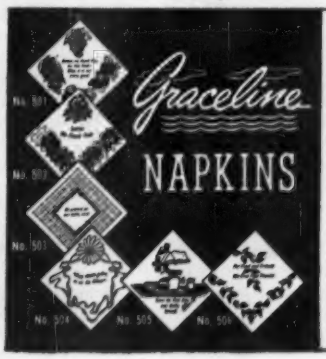

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bingo, but enforcement officers have frequently refused to crack down on games operated by charitable institutions. One district attorney rationalizes his refusal to take action by saying, "I don't think it is the district attorney's duty to make criminals out of clergymen, heads of veterans' organizations and volunteer firemen."

Law Not Enforced

Last October the bingo situation in New York city broke into an open scandal when Deputy Chief Inspector Louis Goldberg retired from the New York police department rather than accept a demotion to captain, and issued a public statement to the effect that the demotion was a result of his having led an antibingo drive in Brooklyn. Goldberg's superior officers denied his charges that the chief inspector of the Brooklyn uniformed police had issued orders not to enforce the gambling laws in certain religious institutions. Whether as a consequence of the Goldberg case or for other reasons, the police began following a fairly stringent policy of gambling-law enforcement, and bingo virtually ceased in New York city.

The wide availability of the games and the relatively low cost of playing make this form of "recreation" (as some proponents of the legislation term it) particularly attractive—and disastrous—to many people with limited incomes. David W. Barry, executive director of the New York city mission society, comments: "Any kind of gambling requires both a financial balance and an emotional balance to be risked. A great many people have the reserves, both monetary and psychological, to draw on safely. But hundreds of thousands—particularly those with whom the New York city mission society works—do not have these reserves. We must oppose legalized gambling simply because it is an additional hazard to lives that are already facing countless problems."

In Effect, a Referendum

Although former Gov. Thomas E. Dewey opposed legalizing bingo and in 1943 vetoed a bill which would have legalized it on a local option basis, both Republican and Democratic candidates for the governorship in 1954 included in their platforms planks calling for a referendum on the issue. The proposed amendment to the state constitution would in effect be such a referendum, since it would have to be passed by the two houses of the legislature and then approved by the voters. The bill to eliminate criminal penalties for playing, however, would become law if passed by the legislature and signed by the governor.

When asked by The Christian Century for comment on the proposal in the light of the opposition voiced by Protestants of New York state, Charles Van Devander, executive assistant to Gov. Harriman, said that there has been no change in the governor's program since submitting it to the legislature. He pointed out that as matters now stand "the bill has been introduced to the legislature and the governor would have no occasion to comment further upon it until, or unless, it is passed and comes to him for signature." When asked if Harriman still intends to back the legislation in spite of the opposition, Van Devander replied: "The governor has not changed his position." EVERETT W. PARKER.

Negroes Prosper In Rhode Island

15-Year-Old Urban League Is Credited with Progress in Job Openings, Community Betterment

BARRINGTON, R. I., Jan. 10.—As it celebrates its 15th anniversary this year the Greater Providence Urban League is credited by community leaders with much of the improvement in race relations hereabouts in recent years. In 1939, about one-third of the males in a local Negro population of 6,600 were common laborers, and opportunities for better jobs were negligible. By 1941 the league had placed 304 Negroes in types of jobs previously closed to them. The same year it started a long-range educational program by arranging tours by community leaders which revealed the poor housing Negroes were compelled to put up with. In 1942 the league was admitted to the Providence community fund, started a recreational program in two sections of the city and reached an agreement for inclusion of Negroes in the nurse-training program of a local hospital. By 1946 it had launched a program that led to employment of Negroes by the New England Telephone & Telegraph Co.; the next year this program was broadened to include promotion of employment of Negroes as salespersons in downtown department stores.

Helps Pave Way for F.E.P. Law

The work of the Greater Providence Urban League and of other organizations led to passage of fair employment practices legislation in Rhode Island in 1949. The league conducted a retail sales institute to prepare 30 persons for jobs in stores, and promoted special training facilities for veterans. A high point in last year's program was publication of *From Slave to Citizen*, a pamphlet in which Irving H. Bartlett traces the development through the years of Rhode Island's Negro community. Throughout its existence the organization has conducted surveys of undesirable social conditions in the area and set up programs to correct them. James N. Williams, who has been executive secretary from the beginning, has served on a variety of civic and other committees looking toward improvement of the community.

James D. Dingwell Completes Sixty Years in Ministry

Few Rhode Islanders have lived as full a life as James D. Dingwell, who after 60 years in the ministry has seen fit to retire at 83. His latest pastorate was at the Congregational Church at Little Compton, where he has served the past seven years. Author of three books, Dr. Dingwell has been a leader in both civic and religious activities in the state. In the early days of his ministry in the Pawtucket area, he found that three out of four residents were "foreigners," while in near-by Central Falls only one in nine was American-born. With this situation in mind, Dr. Dingwell was instrumental in founding a civic theater which was "nonpolitical, nonsectarian and non-

commercial." It flourished for two decades. Letters have come from far and wide praising Dr. Dingwell for his efforts as a "devoted servant of humanity" who has "won friends in all walks of life by his understanding of human needs." Describing himself as a "true liberal," Dingwell says that two of the "greatest moments in his life" came when he heard of the organization of the United Nations and of the Supreme Court decision against racial segregation in public schools.

Providence Students Attend Released-Time Classes

Released-time religious education classes for Providence's high school students, both Roman Catholic and Protestant, were launched recently. They are held one day a week. Classes for Protestant high school pupils, held in Beneficent Congregational Church, are sponsored by the Rhode Island council of churches. The two pilot study groups on released time for children in grades four through six, conducted last year in the Washington Park and East Side areas, have reopened again under sponsorship of local communities. In all groups, children are dismissed from the public schools only after their parents have filled out cards requesting their release.

Mark Anniversary of Naval Chaplaincy's Founding

In observance of the 179th anniversary of the founding by the Continental Congress of the navy chaplaincy, navy chaplains in the Newport area preached in many of the local churches Nov. 27. Article 2 of the navy regulations adopted by that congress Nov. 28, 1775, reads: "The commanders of ships in the 13 united colonies are to take care that divine service be performed twice a day on board and a sermon preached on Sunday, unless bad weather or other extraordinary accidents prevent."

Visit N.C.C. Assembly Unofficially

Nearly a score of Rhode Island churchmen attended the biennial assembly of the National Council of Churches in Boston, among them the executive secretary and the associate secretary of the Rhode Island council of churches. Two years ago the N.C.C. Division of Christian Education refused (on theological grounds) to recognize one of the four delegates the state council named to its convention. So the Rhode Island group has elected not to become officially connected with that body, but it does cooperate in the national program.

And So Forth

Bishop Granville G. Bennett of the Protestant Episcopal diocese of Rhode Island retired Jan. 1, to be succeeded by John S. Higgins, formerly bishop coadjutor. On Bishop Bennett's recent 72nd birthday, a diocesan service of thanksgiving for his life and work was held in Providence.

An answer to the need for church facilities in the Melville trailer park at Newport has been found, at least temporarily, in the trailer-chapel provided by the Newport council of churches. The trailer has facilities for small worship services, meetings of youth and children's groups, and the showing of films. Joyce I. Miller has been employed as full-time director of religious education.

W. W. RICHARDSON.

Southern Baptists Conduct Mission in Jamaica

Fifty-eight Southern Baptist ministers—53 of them from Texas—took part in a weeklong preaching mission in Jamaica early in January.

Texans Protest 'Evasion'

State Church Council Calls for Honest Facing of Segregation Decision

WACO, TEX., Jan. 10.—In a message issued at the concluding session of its annual assembly last week at University Christian Church, Fort Worth, the Texas council of churches protested against "attempted evasion" of the Supreme Court's ruling that public schools must be desegregated. It called upon Christians to "face the implications of this issue with all honesty and integrity, rather than with evasion," and continued: "With the Supreme Court decision . . . we are challenged with the new interpretation and pattern of brotherhood. These changes are in keeping with our Christian convictions and challenge us to apply them. They also are consistent with our beliefs in democracy and equality guaranteed by our Constitution. . . . We recognize the role of the church to apply Christian foresight, patience and forbearing understanding as these new adjustments are made. It is hoped that the churches will use their best methods and channels through which this understanding can be brought about."

Urge End to Common Law Marriage

In other areas, the council's message called for support of state legislators who seek to pass a proposal to abolish common-law marriage. It commended Pres. Eisenhower's foreign relations program as implemented by Secretary of State Dulles. Expressing the churches' concern for the care, treatment and rehabilitation of juvenile delinquents, it commended the work of the state youth development council, but deplored the handicap put in its way by failure of the legislature to make adequate financial appropriations for its program.

Bishop Martin Speaks on Universal Church

The Texas council, a relatively new organization, is made up of 12 denominations representing 1,250,000 Protestants in the state. In an address to the opening session, Methodist Bishop William C. Martin of Dallas declared that there is no conflict between being a member of a particular church and also of the "universal church." One feature of the annual meeting was a symposium on the themes of the World Council of Churches assembly in Evanston. Elected as president for the coming year was R. F. Curl (Methodist) of San Antonio. On the board of directors are members of the African Methodist Episcopal, Evangelical United Brethren, Evangelical and Reformed, Disciples of Christ and Methodist bodies.

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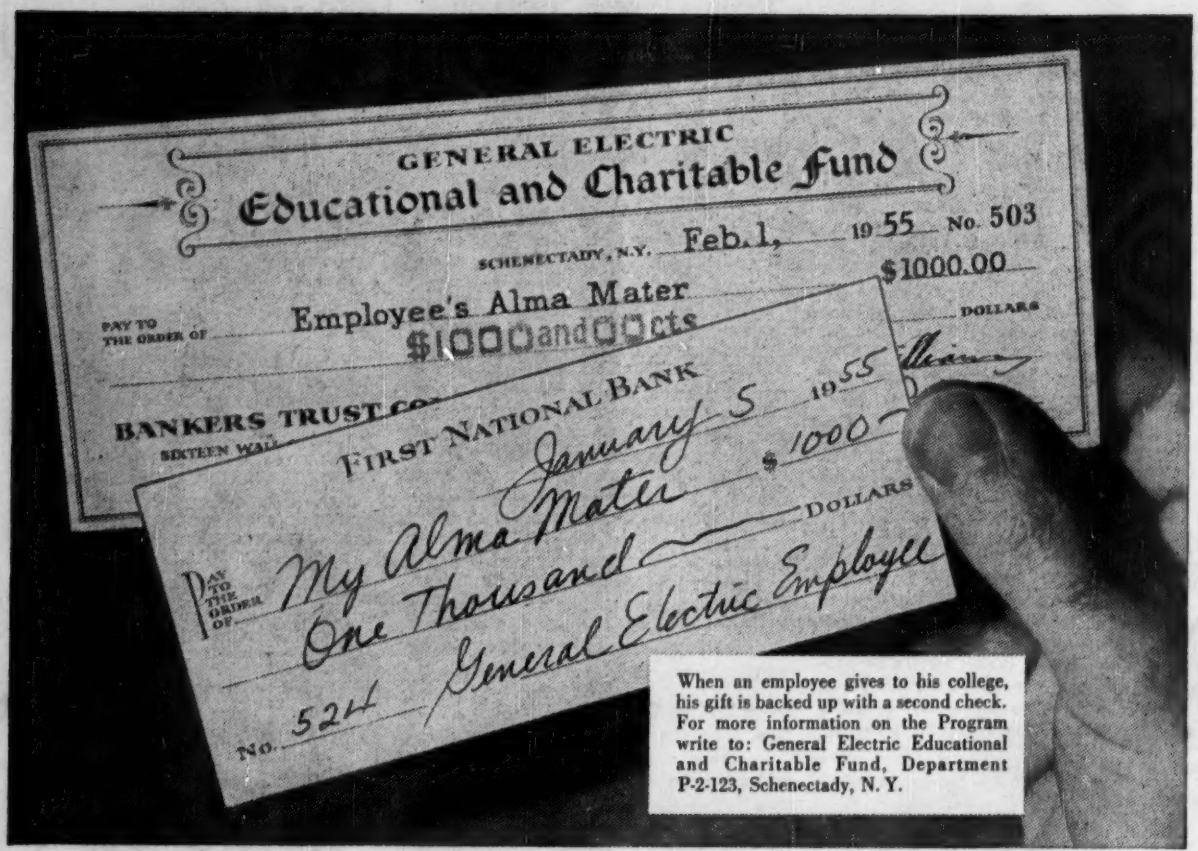

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